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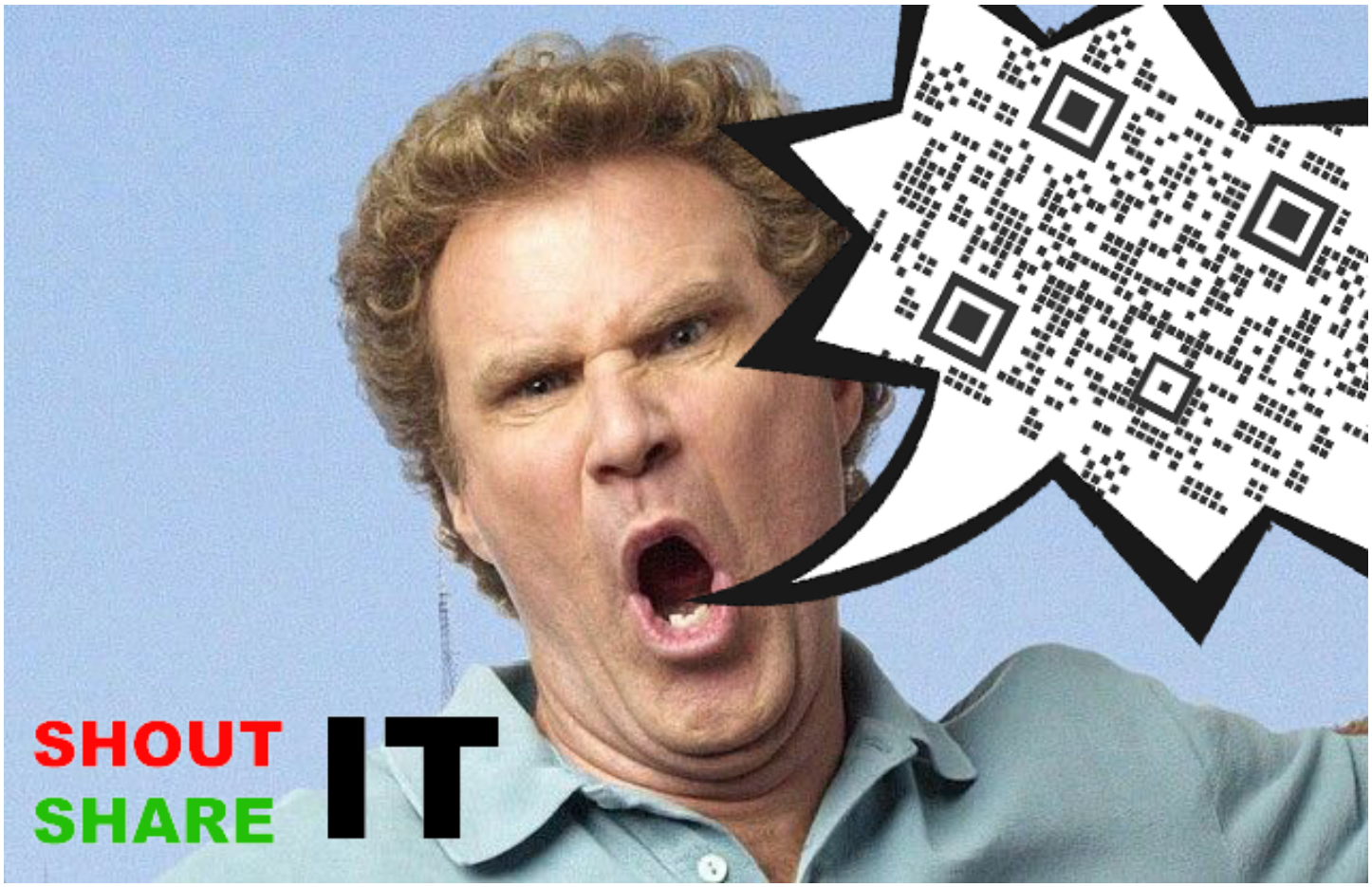
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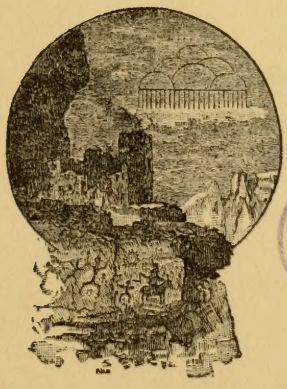
SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 87

NOTES ON THE BUFFALO-HEAD DANCE OF THE THUNDER GENS OF THE FOX INDIANS

BY

TRUMAN MICHELSON



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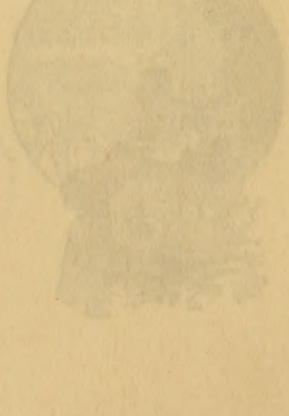

LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., May 16, 1927.

SIR: I have the honor to submit herewith the accompanying manuscript, entitled "Notes on the Buffalo-head Dance of the Thunder Gens of the Fox Indians," by Truman Michelson, and to recommend its publication as a bulletin of the Bureau of American Ethnology.

Very respectfully yours,

J. WALTER FEWKES,
Chief.

Dr. C. G. ABBOT,
Acting Secretary, Smithsonian Institution.

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NOTES ON THE BUFFALO-HEAD DANCE OF THE THUNDER GENS OF THE FOX INDIANS

By Truman Michelson

INTRODUCTION

In the Fortieth Annual Report of the Bureau of American Ethnology, pages 502 and 503, I first called attention to the sacred pack belonging to Pyätwäyā'ᴀ, and presented evidence to show that the ceremony belonging to this pack followed the general pattern of Fox gens festivals. (See also Bull. 85, Bur. Amer. Ethn., pp. 56, 102, and the literature cited.) With the accumulation of new material (including some as yet unpublished) it is also clear that the ceremony is not closer to the ceremony of "Those Who Worship the Little Spotted Buffalo" than to several other Fox gens festivals.

The two accounts given with Indian text supplement but also slightly contradict each other. Where they disagree I presume the first account is more trustworthy, for the author of the second version (Sam Peters) has not taken a prominent part in native Fox ceremonies for several years. The author of the first account (whose name is withheld in accordance with agreement so that he may not suffer socially) is very active in Fox religious ceremonies and has proved a good informant.

Pepyä'mc'ckwī'ᴀ was given the sacred pack by her father, as he had no sons; for he desired to keep the sacred pack in the family. When Pepyä'mc'ckwī'ᴀ was given it her boy was so small that he knew nothing. Her daughter Pyätwäyā'ᴀ (hypocoristic for Pyätwäyägä'ᶜkwᴀ "Sounds her wings as she comes") was accordingly given it, as she was older. The sacred pack was formerly kept at the dwelling of Tetepā'cᴀ, husband of Pepyä'mc'ckwī'ᴀ. Pyätwäyā'ᴀ was a female, but this did not prevent her from being the custodian of the most important sacred pack of the Thunder gens of the Fox Indians. Pyätwäyā'ᴀ belonged to the Thunder gens because from the native Fox point of view being named under a special circumstance she would belong to the gens of her (known) grandfather; not because her mother was a member of the Thunder gens, as I presume Mr. Hartland would fondly imagine. It may be added that the sacred pack has recently (before 1924) been transferred to Tta ki ta ko si (Chuck).[1]

[1] This paragraph is based on information furnished by Harry Lincoln.

In 1917 A. Kiyana wrote out a list of the members of the organization, giving their functions and also the tribal dual division to which they belong. This list [2] is as follows:

Te la di ta (K)	speaker.
La la ki e A (T)	drummer.
Tta ki ta ko di (K)	directs the ceremonial attendants.
Li na da (T)	directs the dancers.
Wa se ska ka (T)	singer.
Lo ge wa (T)	singer.
Wa la ne to (K)	singer.
No te no ke (T)	singer.
Li te wa (T)	singer.
E sa mi sa (T)	one who knows the songs.
Ke ki le no (T)	singer.
Ka we si (K)	singer.
Wa ni ti (K)	one who knows about the food.
Ki yo sa ta ka (T)	singer.
E ta ne to (K)	singer.
E ne ni we (T)	singer.
Ki we ta ka (K)	singer.
Tti o wa (T)	singer.
Ta sge ko na (K)	singer.
Tti ge sa (T)	singer.
A ski la ga (T)	hummer.
Se se ki no ge (T)	hummer.
Ke no me (T)	hummer.
Lye te na A (T)	hummer.
Me ne to we si (T)	hummer.
Lye twe ya ke ga (T)	hummer.
No te no ge (T)	hummer.
Me si ko na (K)	hummer.
A ne mwe ta mwa (K)	hummer.
Na wa ta (K)	hummer.

This list can be confirmed indirectly by the fact that other lists of the members of other ceremonial organizations by A. Kiyana have proved to be accurate. It can be confirmed also another way: Years ago on two separate occasions Kiyana wrote lists of the members of the various Fox gentes, which lists compare favorably with each other, and on one of these he gave also the dual division to which the members belonged. Using these as controls, I can state that every man named above belongs to the Thunder (Feathered) gens and to the dual division given. Similarly regarding the women hummers, except Ke no me, Lye te na A, Me si ko na, A ne mwe ta mwa. But of these, as shown by the other lists, Ke no me and A ne mwe ta mwa belong to the Thunder (Feathered) gens; the dual division to which they belong alone is in doubt; that of which Ke no me is said to be a member is exactly opposite to the one given above;

[2] The (T) and (K) after the names (given in roman type, but otherwise following the current syllabary) mean Tō'kānA and Kī'ckō'A, respectively.

if A ne mwe ta mwa and A ne mwe ski are the same (the two do not occur on the same list; both are given as women; nicknames occur among the Foxes) the dual division given is correct. If Lye te na A is hypocoristic for Ke tti lye te na A (and hypocoristic names occur in Fox), then it is possible to state that she belongs to the Thunder (Feathered) gens and that the dual division to which she belongs alone needs confirmation. I have no information otherwise regarding Me si ko na as respects her gens and the dual division to which she belongs.

Kiyana adds that no one simply sits as a child—that is, no one belonging to the rite—in sharp contrast with some other gens festivals.[5] He supplements this remark by adding that there are 20 male members and 10 female. Whether this is definitely fixed I do not know. Neither do I know the procedure necessary to recruit new members. At least two members given above are now (1927) dead.

The author of the notes in English as to how the ceremony is carried on is the author of the first Indian text.[6] The information given in both of these is more or less supplementary and confirmatory, which speaks well for the informant. These notes in English were obtained through Harry Lincoln, to whom I again express my thanks for his continued interest in the ethnology of the Fox Indians. They follow:

When arrangements are made, a certain person might have a dog or something else which he was willing to dedicate to this religion so that it would not cease. He would give it to the older people of this society. They would tell him that they would hold this ceremony. They might set a date, say, four days from the time. They then would have something on hand with which they might start the ceremony. They then choose the man who is to go about telling the other members of the society to collect foods. There is a special way to tell the ceremonial attendants. They tell them to go to the different members of the society and ask them to get whatever they can. If they can get sweet foods or strawberries it doesn't have to be a dog—anything they can obtain will do. Formerly they used only so many days, say four and a half days from the time they were told. To-day they go by the days of the week. They might say Thursday afternoon. When the day comes to gather the food they go to Chuck's. Chuck is the most important man they tell. The first person that comes will be the leader of the ceremony. The ceremonial attendant who went about telling members of the society would also be the one to ask some other persons to help prepare the food for the day of the ceremony. All men asked would be present.

[5] See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 505, for example.

[6] He also drew the sketch upon which Fig. 1 is based.

When the ceremonial attendants are gathered they pick out a certain person to club the dogs to death. This person would be one whom they think has a hard stroke. Most men are afraid to kill dogs. That is how it is to-day. In the early days when there were plenty of warriors these were the ones supposed to do this. They had the power of killing almost anything they pleased. The reason why a good many are afraid to kill a dog is that sometimes their wives are expecting an infant: if the child is born it might be born crippled. And they kill the dogs. There might be some dogs who are supposed to be placed in a kettle a certain way. The ceremonial attendants are told to keep track of the dogs after they are singed. Before the dogs are killed the man receiving the dogs is supposed to talk to them. He tells them that they, the dogs, should not think any evil toward their owners; it is the same as sending a message by them. They ask everything they can think of. In case they, the people, are to get something in exchange for holding the ceremony, they ask for good health. But it is hard to say whether they will get anything in exchange; this is the way all these religions are; they do not know whether they shall receive anything in return for their offerings; they are taking their chances. The reason why they do this is because they are following the instructions of the one blessed. The person who was blessed has knowledge by actual trial. He knows very well. Whoever follows his instructions will receive something in return if he means everything he does when conducting the ceremony. Or, if a person dies, if he has followed this instruction he still has another life. This is why they have a man to manage things properly when they hold the festivals. He is supposed to send messages for those who brought the food. Returning now to the singeing of the dogs. After they singe the dogs they keep track of them. In the early days when this was open country these dogs were supposed to be washed in the river before they were taken inside where the ceremony was to be held. But to-day they do not do so. Of course the rivers are foul because the sewers empty into them. After the dogs are taken inside they are placed in order and the ceremonial attendants are told to be back early in the morning so that they can start early, so they may use all their songs during the day. The same ceremonial attendant as before goes about issuing invitations. He also tells the members of the society to be present that day. The next morning the ceremonial attendants come and they borrow those big kettles. They begin cutting up the dogs into a certain number of pieces. When they begin in the morning they boil water and they scald the dogs. They cut off little lumps on the throat, shoulder, and legs of the dogs. They then place the kettle eastward. And they cook one dog in it. This dog is supposed to be dedicated to the one blessed, the one

who gave the instructions. They then put the other dogs into the kettles. This is why they have a man to manage these things. He is supposed to be well-posted regarding them. He tells the way they dedicate these dogs. After all are put in they begin to build larger fires so the kettles might be brought to a boil. The leaders of the ceremonial attendants then go out and get oak leaves to be placed on the heads of the leading dancers. They also get some fresh earth and place it by the pole where they place the sacred pack. After this is done they make paint of red clay and paint all the upright poles in the inside. The ceremonial attendants then make the drum, which is beaten later on. The sacred pack is then unwrapped and they smoke it with the leaves of a tree that is allied to the evergreen and red cedar. By this time one of the ceremonial attendants tells the singers to take their places. After they sit down, the ceremonial attendants are told to divide the sweet foods, putting them in wooden bowls as they place the kettles on the fire. The director now begins to speak. Before the speaker begins one of the singers is asked to take Indian tobacco and put a little on every pole which has been painted. The director also picks the leaves of the tree mentioned above and throws them into the fire. As he places the leaves on the fire he asks a favor. He asks a favor of it. He asks that it send the right kind of a message. He tells the fire that he, the fire,[7] was placed here for the people to help them send messages; and he tells Peeping-through-the-smoke-hole the same thing, that he will tell the right thing, that he will tell that which they ask; that he give a thorough understanding to the manitou. This is the reason why they place tobacco on the fire so it and Peeping-through-the-smoke-hole will be benefited by it. After the speaker has spoken to these two, he then makes a speech to the manitous. He asks a blessing for those who have brought food, etc.; he asks for old age; that in case of war this gens be benefited by this religion; so that they would not be ashamed of their religion. These are what he asks for. He even asks for other things; he asks to be helped by the manitous so that he may have what he wants; and also if there are other nations thinking of overpowering them (the Meskwakies), that their enemies may fail.

A few remarks on the first version with Indian text may not be out of place. The four feathers on the mound of earth (p. 13) is common in other Fox gens festivals;[8] and the symbolism given in the present instance is absent in others or is different. Wherefore it follows that the symbolic meaning is secondary and that the actual use of the four feathers is far more original. But the reason why four feathers,

[7] Though I have not an Indian text to guide me, I think it is safe to say that A'ckutänä'sīwA ("Spirit of Fire") and not A'ckutäwi ("fire") was used in the original.

[8] Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 42, 503, 509, 511.

not three, five, or some other number, are used is because four is a sacred number among the Foxes. Any traditional reason why four are used must be considered as ex post facto because four is a sacred number among many Indian tribes beside the Foxes, and among these tribes are some who do not use the mound with four feathers in religious ceremonies. In quite the same way the statement (p. 21), that the reason why the drum is struck four times is because those who conferred the blessing were four in number, is a pure rationalization, the traditional reason, very likely, but not the real reason. (Compare R. Lowie, Primitive Religion, pp. 193, 299.) Reverting to the mound of earth and the four feathers, it may be noted that in the Fox Wâpanōwiweni this also occurs, but the two white feathers are on the north side, the two red ones on the south side; the exact reverse of the arrangement in the present case.

It should be mentioned that neither the Spotted Face Society nor the Society of Those Named After the Buffalo, mentioned on page 21, are owned by single gentes.

The gift of a dog's head to eat (p. 27) is a mark of distinction. So it is also in the Religion Dance of the Foxes, and probably other ceremonies. Among the Menominee this holds true for at least the Dream Dance (=Fox Religion Dance) and the Rain Dance. (See A. Skinner, in Anthropological Papers, American Museum of Natural History, vol. XIII, pp. 181, 208. Compare also Nicolas Perrot, Memoir on the Manners, Customs, and Religion of North America, *apud* Blair, Indian Tribes of the Upper Mississippi and Great Lakes Region, vol. I, p. 53: "you will note that, in order to render this repast a solemn one, there must be a dog, whose head is presented to the most prominent war chief." The exact Algonquian tribe referred to is not quite certain, but presumably is Ottawa.) The ceremonial eating of dogs was widely spread, as can be seen from the index to Thwaites's edition of the Jesuit Relations. [In a forthcoming paper, "Observations on the Thunder Dance of the Bear Gens of the Fox Indians," presumably to be published as a bulletin of the Bureau of American Ethnology, I have further discussed the ceremonial eating of dogs, and have given another parallel to the Fox gens festivals. See also Anthrop. Papers Amer. Mus. Nat. Hist., vol. XI, pp. 122, 204, 205, 452, 454, 473, 629.]

Overturning the bowls (p. 27) occurs in other Fox gens festivals and also among the Winnebago.[9]

Other similarities to other Fox gens festivals have been sufficiently treated before.

It remains to be stated that the Indian text was first written by the informant in the current Fox syllabary and subsequently restored by me according to Harry Lincoln's phonetics. The English trans-

[9] Fortieth Ann. Rept. Bur. Amer. Ethn., p. 40.

lation is by myself, though I have received some help from Harry Lincoln.

The following comments on the second version with Indian text may be made. The account starts out with a ritualistic origin myth. In this there is a digression which from a literary point of view is a blemish, but which gives some valuable ethnological information. The myth itself is of exactly the same type as other Fox ritualistic origin myths published previously. Wherefore the secondary character of the myth is apparent. (See Bull. 85, Bur. Amer. Ethn., p. 102; and compare Boas, Social Organization and Secret Societies of the Kwakiutl Indians, apud Rept. U. S. Nat. Mus. for 1895, especially p. 663; the Mythology of the Bella Coola Indians, publications of the Jesup North Pacific Expedition, vol. 1, p. 126; R. Lowie, Amer. Anthropologist, n. s., 16, p. 607 et seq.; Primitive Religion, p. 291 et seq.; Ehrenreich (as cited by Lowie), Allgemeine Mythologie, p. 84.) The speeches, it may be observed, are of the same tenor and in part of the same phraseology as actually occur in this and similar ceremonies. It is stated (p. 49) that the Feathered (Thunder) gens and the Bear gens serve as ceremonial attendants to each other. This is true, as I know not only from a text on a totally different subject by another author, but also verbally from various informants. This does not militate against the fact that the Bear and Eagle gentes also have this reciprocal function.[10] The song, "I am roaming through" (p. 55), as a matter of fact is not the last song sung, and is but one line of the song given by another informant (p. 87, footnote 2).

The Indian text was written in the current syllabary by Sam Peters and then restored by me according to the phonetics of Harry Lincoln. The English translation is based on a paraphrase written by Horace Poweshiek, corrected and supplemented by a grammatical analysis of the text by myself.

Many years ago A. Kiyana wrote in the current Fox syllabary a myth accounting for the Buffalo-head dance of the Thunder gens of the Fox Indians. As he does not belong to the Thunder gens it may be presumed that this ritualistic origin-myth is unorthodox. I nevertheless present it because we are not justified in ignoring exoteric versions of origin-myths.[11] The English translation (which alone is given) follows that of Tom Brown, a Sauk of Oklahoma, with a very few minor alterations. I may add that I have compared more than a dozen passages of the syllabic text with Brown's translation and have found this last very accurate.

In 1916 Kiyana wrote out in the current syllabary another myth accounting for the Buffalo-head dance of the Thunder gens. This

[10] On the Ringed Perch (?) gens (p. 53) see Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 501, 502.
[11] See Boas, Journal of American Folk-lore, 27, pp. 376, 403.

was some years after the first account was written. In 1926 Harry Lincoln expressed the opinion that the second account was partly confused with the (orthodox) myth accounting for the Dirty Little Ani (MōwetiʻäʻAgᵏⁱʻ), stating that only half the myth as given seemed proper to him, approving of the speeches which occur incidentally, and practically all the songs. It may be noted, however, that of the six songs challenged two certainly occur in the first Indian text given (see pp. 23, 31, 87 (song 3), 88 (song 7)), and of these two one occurs also in Kiyana's first account (p. 72); one more possibly occurs also in the first Indian text; one other occurs in Kiyana's first version; though the three remaining songs occur twice each they were challenged but once each. Of the five songs given in the first Indian text, three certainly have counterparts, and possibly two others. Owing to a defective method of citing songs it is not always certain we have correspondents, though we must also have some strong variations. By "occurs in" ("occur in") I mean we must assume that the songs are really identical.

I have previously pointed out that certain Potawatomi songs had Fox correspondents,[12] and that one dancing song of the Dirty Little Ani, otherwise known as "They Who Worship the Little Spotted Buffalo," with slight modification is a War Chiefs' song (ibid., p. 531). I may here note that the wording of the last song on page 528 (ibid.) corresponds pretty closely to that of two songs given on pages 73 and 79. Practically only the last two words of the first line of the previously published song differ. So, too, the wording of the song of the White Buffalo dance (ibid., p. 114) is practically identical with that of the Indian original of song 24, below (p. 91), only grammatically the objects are plural. Note again, the second song (ibid., p. 526) has two phrases (nekīwikanawi, neʻcāpwikanawi [accents disregarded]) which have correspondents: see discussion at page 87 of this paper. Similarly the phrase kemīnene (ibid., p. 528; see pp. 31, 88 of this paper). The phrase āʻcowi keʻteigamīwe (ibid., p. 526) "across the great sea" has correspondents on pages 81, 86, and 90 of this paper. All this tends to show that the existing songs of Fox gens festivals are at least in part merely recombinations of previously existing material. If this is true, then even the orthodox interpretations of such songs must be secondary.

[12] Fortieth Ann. Rept. Bur. Amer. Ethn., p. 504.

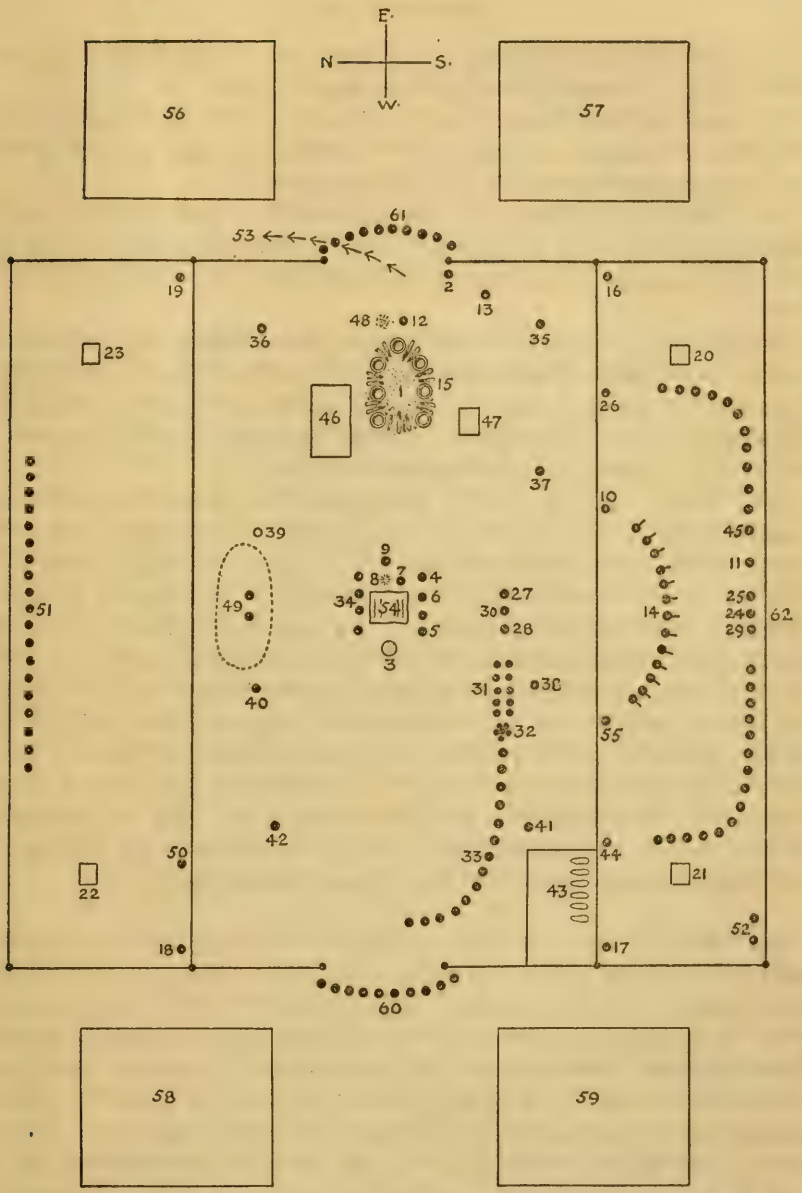

FIG. 1—Method of conducting the gens festival connected with the Buffalo-head dance

HOW THE GENS FESTIVAL SHOULD BE CONDUCTED

Indian Text

(1) Á'kī'citcā'gipō'tā'kwägᵏˡᵗ, ane'mo'agᵏˡᵗ, tcāgi'megu kägō' ä'pō'tā'kwägᵏˡᵗ, ä'tcāgikī'cäwī'wāᵈtcini mämye'tcäwi.

(2) Ōni me'cena'megu negu't ä'anō'kā'nā'suᵈtci kwī'ye'säᴬᵗ: "Pa'gi'c a'sämāwa tcīgime'te'gᵏʷˡᵗ; kī'tetepipa'gināw aiyō' u'ᵈtciwäpi wä'täpag u'ᵈtcinaʷᵉᵗ. Ī'ni wī'i'ca'wiyanⁿˡᵗ."

(3) "Na'i', ana'ō'ᵈtcigänⁿᵘᵗ, nänawi'tōʷᵉᵗ," ä'inᵉdtc änō'kānetᴬᵗ, kī'nawa'se'ka'wāwagi wī'a'semi'e'kigᵏˡᵗ. Me'cemegōna' uwī'yä'agi meᵈtci'wä'nānugi keta'sāpena nänawi'tōwagᵏˡᵗ; kenanō'ckwä'ipenⁿᴬᵗ."

Īyemä'mata nänawi'tōwagi'megu wīnwā'wānig ä'ca'wiwāᵈtcˡᵗ. Uwīᵈtcī'ckwe'wāwa'i me'cenāwāte'ᵈtcā'i me'cena'megu āpe'e' sōgi'ā'gwä'igᵏˡᵗ. Īniᵈtcā' īnigi wīnwā'wa wäᵈtcina'i'giwāᵈtci wī'nana'api'nāwāᵈtc īni'n a'ku'kōnⁿˡᵗ; wä'ᵈtci wäwänäne'māᵈtc ä'ci'sōgi'āwāᵈtc äyä'ta'gowāᵈtcˡᵗ; ä'ci'tcigäwāte'e'yätugᵏᵉᵗ.

(4) "Na'i', mā'a'g īna'i pāpagame'ku papīwi'anemō'ä'agi mamī'cī'etigᵏᵉᵗ. Kāta'gä' a'sā'mi'caᴬcāgwitepä'wī'yägäg a'sā'mᵐˡᵗ. Kā'ta nā'ka me'ckuwā'kwi'ī'yägägᵏᵘᵗ. Ā'gwi ī'ni täpigī'yägwinⁿˡᵗ. A'ce'mā' ä'a'ce'nowāᵈtc īnu'gi wätā'säwagᵏˡᵗ. Äyä'matata'gowāᵈtci wīnwā'wa wätā'sä'witcigi me'cena' ä'caᴬcāgwitepä'wāwāᵈtcˡᵗ; āgwi'kägō'i; wäᵈtci pwāwiwīnwāwa'sa'sā'kwäwāᵈtc äyä'imāmīgā'tīwāᵈtcˡᵗ. Me'cena'megu' caᴬcāgwitepä'wā'gwä'ig uwīᵈtcī'ckwe'wāwa'ˡᵗ. Nā'k ī'ni wäᵈtci pwāwi'sa'sā'kwäwāᵈtci wī'tcäᵈtcägata'wāwāᵈtcˡᵗ, nā'ka wäᵈtci pwāwi'sa'sā'kwäwāᵈtci wī'ke'tcime'ckwā'kwi'āwāᵈtc īni'gi pe'ki'megu kegyä'tciwätā'säwagᵏˡᵗ. 'Mīgātīne'nī'agᵏˡᵗ' pyäᵈtcināᵈtcimugᵏˡᵗ. Änāᵈtcimute'e kepa'cito'e'menānⁿᴬᵗ. Ī'n änāᵈtcimo'egu'te'e wī'na kätemināguᵈtcīˡᵗ. Pyäᵈtcināᵈtci'mowagi mā'īyäga pyäᵈtcipeme'nagigi maniᵈtcā' īnugi kemamātomō'nenānⁿˡᵗ."

(5) "Mā'a'g īn ä'kī'cine'sageᵈtcˡᵗ." "Manaᵈtcā' a'sämāwa, mā'a'ni pagi'wai'yā'ani kī'pe'kwa'pinapʷᴬᵗ. A'sämāwa kī'cipe'kwa'pinägwe kī'sōgi'tawāpw u'kwä'ganegᵏˡᵗ, 'ō'n umaiyāwineg u'ᵈtc u'kātegi wī'sōgi'tawägᵏʷᵉᵗ, tetepi'megu u'kātegi tcā'gᵏˡᵗ. Kī'cā'wīyägwe aᵈtcā'megōni ma'n ä'ckipāpa'gamägwa wä'täpagi kī'ine'kwä'cimāpʷᴬᵗ. Kī'pāpagā'ckatä'cimāpwa wīgäᵈtcˡᵗ. Nī'cō'namegi nä'sä'gwa wäᵈtcinā'wa'kwägi kī'ine'kwä'cimāpʷᴬᵗ. Ne'sō'namegi nä'sä'gwa wäᵈtcipagi'cimugi kī'ine'kwä'cimāpʷᴬᵗ; nā'k aiyā'kowi pāpagamägwa wäᵈtcike'siyägi kī'ine'kwä'cimāpʷᴬᵗ. Kī'wīgäᵈtcipāpagā'ckatä'cimāpwa'. 'Ō'ni nā'kaᵈtci' mani.

HOW THE GENS FESTIVAL SHOULD BE CONDUCTED

English Translation

(1) [1] When all has been boiled (such as) dogs, when everything is boiled is whenever they have completed their plans.

(2) And finally one boy is ordered: "Cast tobacco at the base of (each) tree; you will go in a circle from here to the east (and proceed from there) as you cast (tobacco). That is what you are to do."

(3) "Well, fix (the drum), camp-officer," the one employed is told. "You may call upon (others) to accompany you who will help you. We have any of the camp-police without distinction; we act blindly."

Formerly that is what they, the camp-police, did. Verily, if they captured their foes they were accustomed to bind them. So that is why they are of the right nature to tie the drum properly; it is because they had control of how to bind them when they were still numerous; that is what they did, it seems.

(4) "Well, ceremonial attendants, club these little puppies to death (who are) there. And do not smash their heads too much. And do not make them bloody. You are not of the proper nature for that. For to-day warriors have disappeared. While they were indeed numerous those who were warriors surely smashed their heads; it was nothing; that is why they were not restricted while they still fought valiantly against each other. Surely they must have smashed the heads of their foes. And that is why they were not restricted from making them yelp when they struck them, and it is why they were not restricted from making them very bloody, that is those who were very great warriors. 'Fighting-men' is what they used to be called. That is what our old man was told. That is what he was told by those who blessed him. Verily, those who formerly took care of this worship of ours of to-day said so formerly."

(5) "Now we have killed these. You will tie this tobacco indeed and these rags in bunches. As soon as you have tied the tobacco in bunches you will tie it on their necks, and then you will tie it to all their feet in a circle, beginning with the right (front) feet. As soon as you are done then indeed you will lay this one which you clubbed to death first facing the east. You will carefully lay his belly flat on the ground. You will lay the one whom you killed the second time facing the south. You will lay the one whom you killed the third time facing the west; and the one whom you clubbed to death the last time you will lay facing the north. You will lay them carefully with their bellies flat on the ground. And also this.

[1] The numbers in parentheses refer to those of Fig. 1, p. 9, showing how the ceremony is conducted.

(6) "Wī'nana'i'se'tōyan$^{n!k}$," ä'"ine^{d}tci mamī'cī'"a^{t}. "Ma'ni wī'ckupanō'igi kī'tetepāgwa't^{u}. Ä'nāgwa'sowā^{d}tci'megu ane'mo'agi wī'ināgwa'tōyan$^{n!k}$.

(7) "Wī'āpi'"amani māmātotamāg^{ke}. Kī'cāpi'"amani wä^{d}tcinā'-wa'kwägi kī'"a'tu pe'pigwä'ck$^{w!k}$. Īna'i tā'tapagwi nīma'cka'ātäg u'sōwānōg īna'i nā'ka'^{d}tci wä^{d}tcike'siyāgi kī'u'^{d}tci'a'"tu 'u'sō'wānōwi, nā'"kāni tā'"tapagwi nīma'cka'"ātäg$^{k!k}$. Kī'cäwīyani nā'ka'^{d}tc$^{!k}$,

(8) "Wī'wāne'ku'naman a'"ki wī'a'ci'"tōyani wāna'tāgan$^{n!k}$. Wäna mani kī'ci'"tōyane' ō'ni wī'ne'mana^{d}tci mī'gunag$^{k!k}$. Wä^{d}tci-nā'wa'kwägi kī'u^{d}tcinema'nāwagi wâpe'cke'"sitcig$^{k!k}$. Wä^{d}tci tāta'gi mā'a'g u^{d}tcinema'"sowā^{d}tci wâpe'cke'"sitcig$^{k!k}$: ma'ni wä'wenetwi wâ'"säyā$^{w!k}$. Kī'ce'swāni wä^{d}tci pe'mi'ā^{d}tc$^{!k}$. Uwīyä'a'^{d}tcā' ä'men-wī'ā'pe^{d}tciwâ'säyāwine'tag$^{k!k}$. Menwipemāte'siwen īnu'g ä'nata-wänetamagwe ke'gime'si me'cemegōna'i māmā^{d}tcīt aiyō'i me'ne'-seg$^{k!k}$. Īni'megu wī'wâ'säyāpiyag^{kwe}. Ī'ni wä^{d}tci ne'mane^{d}tci wâpe'cke'"sitcig$^{k!k}$. Ma'n ä'agāwātamāge ne'ki'megu me'to'säneni-wī'wāgän$^{n!k}$. Ma'n ä'cagāwātamāg^{ke}, wī'ā'pe^{d}tciwâpe'ckā'piyāg^{ke}. I'ciwäpi' tātagi ne'manāp īni'g$^{k!k}$. 'Ō'ni nā'ka'^{d}tci wä^{d}tcike'"siyāgi wä^{d}tci näma'"sutcig ä'me'cku'"siwā^{d}tc$^{!k}$. I'"ciwäpi tāta'gi wä^{d}tci me'cku'"siwā^{d}tc$^{!k}$. Nā'ka^{d}tci'megu nenatawäne'tāpena mani'ci'pi' tātag$^{k!k}$. Me'tō'^{d}tci tāta'g ä'cinato'tā'sug$^{k!k}$: kabō'twäna'i nā'"inā'i wī'pyämiga'tugwäni mane'senōwimīgā'tīwen īna'"tcā'i wa'nimō^{d}tci tane'"siyāg i'ciwäpi ...[1] Mī'gātīge ma'ni māma'kā^{d}tci'megu me'-ckuwā'kwi'etīnä'a'megu ne'sete nā'"ka me'to'sänenī^{wa}. Īni^{d}tcā' wä^{d}tci nema'nāwā^{d}tci wä^{d}tci pwāwi'u^{d}tcikī'ce'sō'winig$^{k!k}$; änā^{d}tci'mowā^{d}tc$^{!k}$. Me'tō'^{d}tci pe'ku'täyāw$^{w!k}$. 'Ī'na' u^{d}tc u'wīyä'a ne'sāte pe'kutäyāpi'-sa' tātag$^{k!k}$. Ī'ni pyä^{d}tcinā^{d}tci'mowā^{d}tc aiyā'ne'käwi' wītamā'-tīwā^{d}tc$^{!k}$."

(9) "'Ō'ni wī'nō'si'gäyan$^{n!k}$," ä'"ine^{d}tci mamī'cī'"a^{t}. 'Ō'n ä'"nō'-sagi me'ce'meg īna'" ä'tä'i'nigin a'penä^{d}tci'meg ä'ta'swipōninägā'-we^{d}tcin$^{n!k}$. Nyäwenwi^{d}tcā' nā'kanikī'ce'gwe nō'"sigäwa mamī'cī'"a nīgā'n$^{n!k}$.

(10) Ä'ā^{d}tci'mo'ā^{d}tci pā'sa' tāta'gi nänä'ā'ku'nigāt īna'i ta'c ä'ā^{d}tcimo'ā^{d}tci^{d}tcā'i wī'nagamo'ni^{d}tci'i kegime'si'megu ta'"sw īna'-ä'a'wini^{d}tci pīti'ge kīgäno'ni^{d}tci' ä'wīta'mawā^{d}tc$^{!k}$. Äne^{d}tci^{d}tcā'i: "Keme'nwawipw ä'pyätōyägwe kīyāwāw ä'pyä^{d}tcipītiga'tōyäg^{kwe}, tcāg ä'na'inägōme'nagōw^{we}, īnu'gi ma'n ä'mamāto'moyag^{kwe}. Wī'i'citä'äyägwe^{d}tcā'$^{!k}$. Kā'ta wā'wutami kuta'gi kägō' i'-citä'ä'kägu wī'pwāwi'uwīyä'a kī^{d}tcime'to'sänenīwāwa.[1] I'kwä'wa

[1] The Indian text is too corrupt to be given.

(6) "You will place (wooden bowls) properly," a ceremonial attendant is told. "You will arrange this sweet (food) in a circle. You will arrange it as the dogs are arranged.

(7) "You will untie what we worship. As soon as you have untied it you will place the flute on the south (side of it). There is a leaf which is fastened on a tail there; moreover, you will place the tail and the leaf which is fastened to the north (side of it).[2] Moreover, as soon as you are done,

(8) "You will make a hole and will make a mound of earth. Now when you have made this then you will set (these) feathers upright (on it). You will set the white ones upright on the south side. The reason why these white (feathers) stand on the (south) side is (this): This daylight is fine. That is why the sun goes by. Verily, everyone loves everlasting daylight. A healthy life to-day is what we all desire, everyone who moves here on (this) island. In the same way we desire to see light.[2] That is why the white (feathers) are set erect. This is what we desire as long as we shall exist as mortals. This is what we desire, that we see the white kind forever. Those (feathers) are set erect with that symbolism. And the (feathers) which stand on the north (side) are red. The symbolism why they are red (is as follows). And we desire this. In a way it is as if (the following) were asked: At the time when there will come war, if we chance to be there, may our men be powerful.[3] If there were fighting and the people were killed, this surely would be bloody. That, verily, is why they erect (the red feathers on the north side), because from there there is no sunlight; that is what they say. It is as if dark. If any one killed (some one) in that direction he would in a way be in the dark.[4] That is what they have been saying when they told each other from generation to generation."

(9) "Now you must apply smoke," a ceremonial attendant is told. And he always smokes everything which is there every time singing ceases. Verily, the head ceremonial attendant applies smoke four times during the entire day.

(10) Then the one who in a way is the boss, the regulator, there, speaks, telling those who are to sing, all, as many as are inside, and he informs those who are celebrating the gens festival. (This) verily is what they are told: "You do well in bringing yourselves (here) and in entering, all you to whom I am related, this day this (abode) where we are worshipping. (This) verily is how you are to think. Do not think uselessly in any way against any of your

[2] The Indian text is so condensed as to make any translation obscure; and it is not possible to reproduce the rhetoric (menwi-). The point is that the light of anything is supposed to be good. The sun that gives light goes on the south side of the earth. That is what we want; we want what is good. "Good" and "healthy" both are menwi- in Fox. Life apparently is also identified with light.

[3] The Indian text at this point is too corrupt to be given. The translation follows Harry Lincoln's version.

[4] The Indian text is much condensed. Darkness and evil are identified.

nā'ˈkA kā'tA tA'ci'āmAnōwenimī'yägägᵏᵘᵗ. Kā'tA nā'ˈkA kīwiwâpAnāᵈtcawit i'kwäwA kā'tA wâpA'tAgägᵏᵘᵗ. Cä'ckimegu'u nene'kä'neme'ku mämāto'mAgwigᵏˡᵗ. Cä'cki ketemāgitä'äg īnu'g īni negu'ti wâ'ˈsäyāwe. Me'cena'ˈku'i kwīye'n i'ca'wiyägᵏʷᵉᵗ, negu'taiyAgi'setōyägwe kete'citä'āgAnwāwi. Me'cena'ˈmegu ä'cinAtawänetAmAgᵏʷᵉᵗ, uwīyä'A'megu, āgwi mā'mA'kāᵈtci nīgāni mämā'tomutᴬᵗ, ke'tenA'megu tä'ciketemāgi'tä'ātᴬᵗ. Ī'n änāᵈtcimute'e kepA'cito'e'menān ä'pyäᵈtci'āᵈtci'mo'ātecᵉᵉᵗ. Kīnā'nA nā'kA'ᵈtci mA'n ä'nenī'wiyAgᵏʷᵉᵗ, kā't ä'pī'tci'aiyō'ipīti'gekīgä'noyAgwe kā'tA mA'n i'kwä'wA wā'wutAmi tA'ci'āmAnōwänemī'yäyägAnⁿˡᵗ. Kägō'ˈi nā'ˈk i'cinAtwīgwä'e'ke kā'tA kägō'kä'ˈi'ci. Negutān inenigō'keᶜ sägiᵈtci wī'aiyAni inenigō'kᵉᵗ. Kā't ā'mä'kAn ä'ciwäpikegyä'tenāmitä'äyAnⁿˡᵗ. Aiyīgwā'me'sīwA MAᵈtcima'netō'ᴬᶜ. Me'cena'ˈmegu wī'Anō'ˈkānäw i'kwäwa'i wī'i'ci'megu'ute'teneneg ᵏˡᵗ. Ke'te'nA kī'tōtāgw i'kwä'wᵂᴬᶜ. Me'tō'ᵈtci wī'umī'keᵈtcäwī'ˈemīw ī'niᶜ i'ckwä'ˈsä'a'ˡᵗ. 'Ī'niᶜ sA'nAgAtᵂˡᵗ,' wäᵈtc ite'e wī'nA kätemina'we'sitᴬᵗ. 'Ā'gwi nī'nAᶜ cä'ˈck ä'tA'ciwāwī'se'niyānⁿˡᵗ, ā'gwi nā'ˈk ä'tA'ciwâpAnāᵈtcitä'äyān uᵈtci keteminawe'sī'yāninⁿˡᵗ.' Ī'n änāᵈtcimute'ᵉᵗ. Īniᵈtcā'i wä'ᵈtc i'ciwītAmō'nAgōw īnu'gi mA'n ä'menwī'ˈkānuᵈtci mä'kwäne'ᵈtcigātAᶜ ce'megu mA'nⁿˡᵗ."

(11) 'Ō'ni nā'ˈkA negu't ä'Anō'ˈkäneᵈtc ä'wī'Anwäwä'ˈtcigäᵈtcˡᵗ. Wätā'pAnig i'ci mene'tAmi wī'cō'ckwäwä'ˈtcigäᵈtcˡᵗ; nā'ˈkA wäᵈtcināwA'ˈkwänigᵏˡᵗ, 'ō'ni nā'kA'ᵈtci wäᵈtcipAgi'ci'monigᵏˡᵗ, nā'kA'ᵈtci wäᵈtcike'sī'yānig ä'cAnwäwä'ˈtcigägᵏˡᵗ. Kī'citcāgitetepwäwä'tcigägini nā'kA'megu ä'wäpinenegwäwä'ˈtcigägᵏˡᵗ. Ne'kA'nikī'ce'gwe nyäwe'nw īni'megu ä'ˈcikegᵏˡᵗ. Wä'ᵈtc A'tä'gi tātA'g ī'ni pe'pigwä'ckᵂˡᵗ, me'tō'ᵈtci wīnwā'wA käteminā'gātcig īnī'yätug änowäwā'te'ᵉᵗ "wī'A'ci'tā'tätänig ī'ni pe'pigwä'ckᵂˡᵗ." MA'ni 'ī'yugwäni nīgā'ni kätemi'nawāt Anemime'to'säne'niwanⁿˡᵗ. "Kī'tete'pi'Anwäwä'tāpᵂᴬ," āᵈtcimugwä'igi'megu kätemināgātcigᵏˡᵗ, "nā'ˈinaᶜ Anwäwä'ˈtAmAne ī'ni nenōtāpenA kuᵈtci'megu." Īniᵈtcā'ˈ īni wäᵈtc i'ca'wiwāᵈtcˡᵗ; me'tō'ᵈtci wī'me'kwinawä'māwāᵈtcˡᵗ. Īniᵈtcā'ˈ wäᵈtc i'ca'wiwāᵈtcˡᵗ. Ä'A'ˈckiᶜAnwäwä'tci'gäwāᵈtci wätā'pAnig uᵈtc īna'i tātA'g ä'awiᵈtci' negutī kätemi'nägātᴬᵗ. 'Ō'ni wäᵈtcinā'wA'kwägi negu'ti nī'cō'nAmegi kätemi'nawātᴬᵗ. Ne'sō'nAmegi kätemi'nawātA wäᵈtcipAgi'cimugi tAnāᵈtcimäwe'niwīwA. 'Ō'ni nā'ˈkA wäᵈtcike'sī'yānigi nā'ˈkA yätu'g ä'ˈawiᵈtci kätemi'nawātA känō'nāᵈtcinⁿˡᵗ.

(12) Nā'kA'ᵈtc ä'ā'ᵈtcimuᵈtc ä'kī'ce'sä'kwäᵈtc ä'kī'ˈce'swāᵈtcˡᵗ, "KA'c īni'megu'u wī'sī'gA'wägᵏʷᵉᵗ. Ī'niᵈtcāᶜ ä'kī'ci'sīgA'ˈwAgeᵈtc Ani'gāna'i kī'ˈA'sāpᵂᴬᶜ."

(13) Ä'nAna'āgwA'piwāᵈtci ne'tawi'megu mAmī'ˈcī'Agᵏˡᵗ. Kī'citcāginAna'āgwApiwāᵈtcini mA'kwāᵈtci'megu tcītA'piwāᵈtcˡᵗ, ō'n ä'ā'ᵈ-

fellow people. And do not be lustful there toward a woman. And if a woman goes about acting foolishly do not look at it. Simply remember those whom we are worshipping. Simply feel poor in spirit to-day, this single period of daylight. Surely you should do exactly so; surely you should concentrate your thoughts on one object. Surely that is what any one of us desire, not only the chief worshipper (but anyone), who truly feels poor in spirit. That is what our old man said when he formerly instructed (the people). And as for us men, as long as we are celebrating a gens festival here inside (this building), let us not think lustfully of these women.[5] And if one is in any way flirtatious with you, do not respond at all. Now if one waves (her hand) at you, you may go outside (that is) if she waves at you. Do not move, for so you begin to think it is so. A little evil manitou is very zealous. Finally he may employ women so that he may get to follow his way. Surely a woman will get the best of you. It is as if he would have those young girls for his work. That is why the one who received the blessing said, 'it is difficult. I was not blessed by merely eating bounteously then nor by thinking idle thoughts.' That is what he said. That, verily, is why I tell you that the one who remembered this (religion) this day has done well."

(11) And then one (man) is ordered to blow (a flute). First he is to blow it steadily toward the east, then south, then west, and then north; that was how he blew it. As soon as (the flute) had been blown in a circle, then he begins to blow a tremulous note. The same thing happens four times in an entire day. The reason why the flute is there is because it seems as if they, those who bestowed the blessing, said, "the flute shall be made." The chief one who blessed the future people must have said this. "You will blow it in a circle," those who bestow blessings must have said, "for at the time you blow we hear it." That is why they do so; it is as if to make them mindful. That, verily, is why they do so. They first blew (the flute) toward the east, and there of course is where one (manitou) dwells who bestows blessings. And in the south (dwells) the one who blessed him the second time. The one who blessed him the third time is said to be in the west. And it seems in the north is where dwells the one who blessed the one whom he addressed (the fourth time).

(12) Moreover, (a ceremonial attendant) tells when he has cooked (the dogs), when he has thoroughly cooked them. "Why, you may dish them out. So after we have dished them out you shall place them in the (southeast) corner."

(13) (This is) where the ceremonial attendants sit down separately in a group. When all have sat down in a group, as soon as they are

[5] Owing to different idiomatic usage the English translation is not close.

tcimug$^{k!}$. Kī'gänut ä'ā'^{d}tcimu^{d}tc ä'cime'kwäne^{d}tci'gäni^{d}tc$^{!}$. "Īnug īni kī'cägwapī'tamägwe; īni^{d}tcā' ä'cimenwī'ʻkānu^{d}tci wī'n ä'āte'sa'ka'-tawā^{d}tc$^{!}$. Cä'cki'megu ä'cinatawä'netag ä'kwä'kunātänigi me'to'-sänenī'wiwen$^{n!}$, wī'ke'kyā^{d}tc$^{!}$. Nā'ka'^{d}tc a'pe'näweni kīwigāpāmi-gA'tenige wī'mīwänetA'māgu^{d}tc$^{!}$; nā'ka'^{d}tci wī^{d}tcänamā^{d}tci'i wī'täpa'kwi'anemiwī^{d}tcä'namā^{d}tci pā'ci ke'kyä'weneg a'ʻkwip$^{!}$. Nā'ka'^{d}tc utōgimāmani wī'wī'ciga'kyä'ʻsenig upe'ʻtawān$^{n!}$, ape'-no'a'i 'ō' nā'ʻk utu'ckina'wäma' ute'kwaiyōma' ä'pe'ta'wanā^{d}tc$^{!}$; nā'-ka'^{d}tci negu'twāpyäg ä'cinatawänetA'mowā^{d}tc$^{!}$; nā'ʻk ā'cowime'no'-tāne kägō'i kīwi'inotama'wägwäni wī'pwāwitāpwä^{d}tc$^{!}$; pāwipō-notA'mawāt anemiwīna'megu nai'yänenwi wī'ā'wutag$^{k!}$. Īn ä'cinatawänetA'mawā^{d}tc ä'me'kwä'nemā^{d}tci nepa'cito'e'mānan$^{n!}$. Wī'n änā^{d}tcimute'e nīnā'n$^{nA'}$, 'mä'kwänetamägwini kā'ta wanī'käg$^{ku'}$. Nī'n äyī'gi kī'anemi'a'camip$^{wA'}$; äyīgiku'i nīn u'wīyä' anemitäpi'it ī'ni wī'anemi'u'tenag upemāte'siwen$^{n!}$, a'pe'näweni wī'anemi-pane'ʻckägwi^{d}tc$^{!}$. Nīnagä' īna' äyī'gi nī'ta'ciwāwī^{d}tcitä'a'ta neguta'-'megōna'i' sanagute$^{e'}$. A'cewä'n ā'gwi wī'näwīyägwin$^{n!}$.' Ī'n änā'totag u'wīyawi. Īnugi^{d}tcā'i mä'kwä'neme'k ä'cinatawäne'-tamō'k$^{!}$. I'cena'ʻi yōwe änäneme'ke'e kätemino'kigi nā'inā'i kī'n ä'a'ckika'nōne'k$^{!}$,ke'ʻkyäweni wī'täpa'ku'ʻckaman$^{n!}$; nā'ka'^{d}tci tcā'gi wī'mīwänetamō'ka 'a'pe'näweni kīwigāpāmiga'tenig$^{ke'}$,— īnī'yätuge ta'gw anä'neme'k ä'kī'ciketemino'k$^{!}$. Tcāgi'megu negu'twāpyäg inänemenugwän$^{n!}$, tcāgi'megu'u wāwītamōnugwän ugi'māwan upe'ʻtawāni wī'anemi'ciwī'ciga'kyä'ʻsenig$^{k!}$; mō'tci'-megu wī'pwāwitāpwä^{d}tci kägō' ā'cowimeno'tāne kägō'i na'ita'cipe-gi'ckitama'wägwäni nānō't$^{A'}$; mä^{d}tci pō'si pwāwipōnimāte wīna'-megu ai'yänenwi wī'ā'wutamw u'wīyawi. Īnī'yätug äne'ʻke'e nā'ʻinā' ä'kanōne'k$^{!}$. Tcāgi'megu ma'ni wāwītamōnugwän$^{n!}$: 'ma'n a'ʻki wī'ke'kyäwa'ʻkyä'seg$^{k!}$; wī'anemi'a'kwika'ʻckowä^{d}tc$^{!}$, wī'-anemime'kwänetamugwän$^{nA'}$, anemi^{d}tcā'i wī'nene'käneta'mugwäna ne'ki'megu me'to'sänenī'wigwän$^{n!}$, wī'pemine'ka'mugwän$^{nA'}$. Īni^{d}tcā' ī'nāna wī'menwī'wetōt u'wīyawi.' Īnī'yätug äne'ke'$^{e'}$. Īnugi^{d}tcā' īni wä'^{d}tci me'kwäneme'ki mä'kwäneme'k$^{A'}$. Nā'ka^{d}-tci'megu tcā'gi ma'ni kī'ce'gwi wāwītamōnugwä'igi kätemi'nō'-kig$^{k!}$. 'Nā'ʻinā'i ma'n ä'ku'käneta'mugwäni wī'na ku'^{d}tci ma'netōwa wī'anemi'a'kwitäpwämiga'tenig$^{k!}$.' Ī'n äne'ke'$^{e'}$. Īni^{d}tcā' ä'cinatawäneta'mōnāge ke'gime'si negu'ti mī'ʻsōni wī'na ma'netōwa änegi'ku'cka'ī'yame^{d}tc$^{!}$. Ä'citcā'gowäyāg$^{ke'}$. Ta'-'swaiyag änäneme'ʻke'e kätemi'nō'kig ī'ni tcā'g ä'cinatawäneta'-mōnāg$^{ke'}$. Īnu'gi wä'^{d}tc i'ci'tci'gäyāge nanō'ʻckw ä'ta'ci'i'ca'-wiyāg$^{ke'}$. Nīnā'nagä' ketemāgime'to'sänenī'wiyāge 'īnug ai'yä'kowi ä'me'to'sänenī'wiyāg$^{ke'}$, ä'pāwike'käne'tamāge kwīye'na wī'anemi'-cawī'wāgän$^{n!}$. Cä'cki'megu äne'tā'gäyāge nanō'ʻckwe kägō'i

seated quietly, a speech is made. The one celebrating the gens festival tells how (the person) has been mindful. "That (food) is (the food) to which you sit down in the festival; so he verily has done well in placing a special (kettle of food) for (the one blessed formerly). What he only desired was (the span of) life which was apportioned, that he become old. And (he desired) if disease was about that it should be willed away from him; and (he desired) that he continue to play with those with whom he played even up to old age. And (he desired) that his chief's fire (i. e., village) should be strong as he kindled a fire for (i. e., had a village of) the children and his young men and women; moreover, one slice was what he desired from him; and (he desired) that if any one from without went about talking in any way against his (village) that he would be unsuccessful; (and) that if he did not cease talking against his (village) that instead he would curse himself. That is what our old man desired from him (the manitou) when he remembered him. (This) is what our (old man) said, 'whenever you shall remember (this worship) do not be forgetful. You will also continue to feed me; also indeed if any one continues to please me he will thereby be the one who will gain his life, and disease will continue to miss him. For I in combination shall also overpower it somewhere in the center of the wickiup. But you will not see me.' That is what he said of himself. That, verily, is what he who remembers you to-day desires of you.[6] Surely (this) is how those who blessed you thought of you formerly when they first spoke to you, that you reach old age; and he who would will away all disease from you if it was rampant.[7] That, it seems, is how they collectively thought of you when they had blessed you. They all must have blessed you with one slice; they all must have thoroughly instructed you that the chief's fire (i. e., village) would be strong; (that) even if (some one) from without were in the habit of speaking annoyingly against it in any way, he would be unsuccessful; (that) if he did not at once cease bothering him, instead he would curse himself. That, it seems, is what they said to you at the time they spoke to you. They all must have told you this: 'this earth will become old; whosoever continues to remember (this religion) will continue to be able to speak up to that time, and whosover shall truly continue to bear it in mind as long as there shall be a people, and whosoever continues to cherish it, verily he is the one who will lead himself a good (way).' That, it seems, is what they told you. That is why, verily, to-day the one who remembers you remembers you. Moreover, those who blessed you must have mentioned all this sky to you. 'At the time when he, the manitou, thinks of changing this, is as long as (his blessing) will continue to be valid.' That is

[6] The ancestor who first received the blessing is addressed.

[7] Rendered a little freely; the rhetoric of the Indian original would be unidiomatic English.

tA'cipepyä'tcawiyägᵏᵉ'. Nekī'cikuᵈtciwītAma'wāpenA mA'nA'A 'aiyō''i pägi'senA'mōnAgᵏʷᴬᵉ'. Wī'Anemikanōnagwe, nō'ᵈtcˡᵏ, mAnAᵈtcā'-A'ckutänä'sīᵂᴬᵉ', nō'ᵈtcˡᵏ, nā''k aiyō'' Anenä'gi Kä''sāpitᴬᵉ', nō'ᵈtcˡᵏ, cä''ck ä'cA'päne'moyägᵏᵉ'. Wīnwāwa ku'ᵈtc aiyō'' A''segōg uwīᵈtcimanetō'wāwa'i wī'tA'cipe'cegwāᵈtcimwi'tawāwāᵈtc änemime'kwänᵉᵈtcigä'nit ō'ci'se'mwāwa'ˡᵏ. Ī'n ä'A'päne'moyägᵏᵉ'. Wī'nA ku'ᵈtc A'ckutänä'sīwA mAni'i A''ki wāwītAma'wātän änegwA'kyä''senigi wī'A'kwitcāgikā'cke''tāguᵈtc ä'tA''ciniᵈtci manetowa'ˡᵏ. Nā'kA'ᵈtc Anenägi Kä''sāpitA mA'ni kī'ce'gw änegi'kwipepigwä'yänigi wī'pāwipAne''tāguᵈtci manetowa'ˡᵏ. Kägō' Anō''kānete wī'ā'ᵈtcimuᵈtcˡᵏ. Īniᵈtcā'i nīnā'nA wä'ᵈtc A'päne'moyāg īnu'gᵏˡᵏ. Īniᵈtcā'i kīnwā'wānug uᵈtci wī'uᵈtcimī'ᵈtciyägwenug īni kī'cā'gwApī-'tAmägwe wī'uᵈtciwī'se'niyägwenugi nenītigᵏᵉ'." Ä'wī'se'niwāᵈtcˡᵏ.

(14) Ä'nAgA'mowāᵈtci kīgä'nutcigᵏˡᵏ; ä'cinā'gäwāᵈtciᵈtcā'ˡᵏ:

Ke te ma ke si wa ne ni tta ne sa o o;
Ke te ma ke si wa ne ni tta ne sa o o o;
Na na ko te me ki ne ni tta ne sa wi ki wi di ka la tti,
Ne ni tta ne sa.[2]

Pā'sig īnⁿˡᵏ:

Ke te ma ki to wa ne ni tta ne sa o o;
Ke te ma ki to wa ne ni tta ne sa o o;
O ta sga te me ki ne ni tta ne so o o wi ki wi wi di ka la tti,
Ne ni tta ne so oo;
Ke te ma ki to wa ne ni tta ne so o o.

(15) "Ä'tcägi'se'nyäyägᵏᵉ'," ä'i'ᵈtci nīgāni mAmī'cī'ᴬᵉ'. 'Ō'ni kī'gänut ä'ᵈtci'mo'ᵈtcˡᵏ: "Ä'Apī'yägwini peminAna''Apigᵏᵘᵉ'. Īni'n A''kAnAni' cīgwAtA'mägwin A'ckutä'g kī''A'kA'sāpᵂᴬᵉ'. Kī'nAnātuᵈtcä''swāpenA negu'twāpyäg ä'tAmegᵏˡᵏ."

(16) Ä'nAna''Apiᵈtci wī'nA''kowātA wätā'pAnig uᵈtci'nawe, Kī'ckō''i'kwäᵂᴬᵉ'. Wī'tci'tApiᵈtci nā'kA'ni kī'cegwe ī'tA'cinA'kunA'-'kuwäᵈtcˡᵏ; wī'wīgäᵈtcinägämāᵈtci nägAmo'niᵈtci'ˡᵏ; wäᵈtci tātA'g īna'' Apiᵈtcˡᵏ.

[2] The songs in this paper are given in the current syllabary but with roman type.

what he said to you. That, verily, is what all of us whom the manitou made to be members of (this) one gens ask of you. That is what we all say. As many ways as those who took pity upon you blessed you, we desire all of them from you. That is why we act blindly to-day in what we do here. For we who are the people of the last (generation) live wretchedly to-day, for we do not know exactly what we shall continue to do. If we have blindly done anything wrongly here it is merely what we have heard. For we have told this one here who granted (this worship) to us. We shall continue, so be it, verily, to tell this Spirit of Fire, and He-who-peeps-in-the-smoke-hole here, so be it, how we only depend upon them. For they are placed here by their fellow-manitous that they truthfully interpret for them how their grandchildren continue to remember (i. e., perform the rites of this ceremony). That is how we depend upon them. For he, the Spirit of Fire, must have told each of them that he would be heard by as many manitous as there are the entire extent of the earth. And He-who-peeps-in-the-smoke-hole will not fail to be heard by the manitous the entire hollow of this sky. If he is ordered (to tell) anything he will tell (it). That, verily, is why we depend upon them to-day. That, verily, is why to-day you eat that around which you sit in groups to-day, (and) it is why you will dine to-day, O men." Then they eat.

(14) Then those celebrating the gens festival sing; (this) is how they sing:

Wretched is my child, 'ō, 'ō;
Wretched is my child, 'ō, 'ō, 'ō;
In the middle of the wickiup shall my child stand firmly,
My child.

The other half (is):

Wretched is my child, 'ō, 'ō;
Wretched is my child, 'ō, 'ō;
In his doorway shall my child stand firmly, 'ō, 'ō,
My child, 'ō, 'ō;
Wretched is my child, 'ō, 'ō.

(15) "We have all eaten," says the chief ceremonial attendant. Then the one celebrating the gens festival tells them: "Sit in a row wherever you were sitting. You will burn in the fire the bones which you have left over. We are searching with fire what is called 'one slice.'"

(16) (This) is where a Kī'ckō'$^{A'}$ woman who is to hum sits, toward the eastern side. She is to sit there all day long and hum; she is to sing with the (male) singers; that is presumably why she sits there.

(17) Nā'kA'dtci wädtcinā'wA'kwägi nā''kA wädtci tātA'g A''cigAni wädtci tcī'tApidtc!k. Kī'ckō'i''kwäwAgi wä'cī''owAgi wâpe'ckawAg īnig A'k!k; ä'ke'kye'kinawādtci''owādtci Kī'ckō'i''kwäwAgk!k.

(18) Wädtcipagi''cimug u'dtc ä'tcī'tApidtc!k, ä'ke'kinawā'tApidtci tātA'gk!k. Wädtc īna' tcī'tApidtc!k.

(19) Nā''kA wädtcike'siyānig udtcinaw ä'tcī'tApidtci Tō'kā'ni'kwäwwA'. Ä'ke'kye'kinawādtci''owādtci mä'kAtäwäwA'ginig A''k!k.

(20) MAni' kutA'gi 'A'pinaiyi. Ä'ci'giwādtc īni' tātAg aiyō''udtci pe'ki'megu'u' sä'sā''kwä'Ag ä'tcītA'piwādtcī'; 'ā'mitcītA'piwādtc!k.

(21) KutAgi'megu nā''k ä'ci''sutcigk!k. Nā''kA pō'si'megu ä''tōtcigi pApī'wimī'cā'mä'An utApī'nwāwAnn!k; āminAna'A'piwādtc ätA'mä'Agk!k. Īnidtcā' änA''ckwātcigi me''tenō'!k.

(22) Nā'kA'dtc ä'ci''sutcigi nänu'swA''ckwä'Agidtcā'i mā'A'g ä'tcītA'piwādtc ätA'mä'Agk!k. Īni'megu äyänīwe 'āminAna'A'piwādtc ätA'mä'Ag īni'gi nenu'swA'ckōn ä''tōtcigi tātA'gk!k.

(23) KutAgAg ä'ci''sutcig awa'īmAgidtcā'!k. Mā'A'gi me'cemegō'na' änA''ckwātcigk!k, pwāwigä''megu äyīgi'megu pwāwi'umī'cāmitcigk!k, pwāwi'megukägō''i'inA''ckwātcigk!k; 'āmi'Api'A'piwādtc A'kA'nikī'cc'gw ätA'mä'Agk!k; wīnwā'wA' cä''ck ā'pene wī'mAmātomowitä''äwādtci' cä'cki'megu.

(24) Ä'wäpwäwä''igädtc änwäwä''igātA'. Nyäwe'nwi ä'pA'gAmādtc!k. NyäwiwAgi kätemināgātcigi wädtc!k. Nā''kA wī'mīwA'tA'Ag A'pe'näwenn!k.

(25) Ä'wäpinA'gamudtci mäyāwi'nāgātA wīnA'megu. Mäyāwi'nāgātA wīnA'megu tepä'netamwA wī'A'pī'tā'kädtci' cī'cī'gwAnAnn!k. UpyänitA'nā'käte me'to'säneniwiweni kenwä'ci wī'pemā'te'sigk!k. Sä'sä'sā'kätegä'i me'tō'dtc!k. Nā''inā'i nAtupA'niwātegä'i nā'kA'dtc u'wīyä' ā'kwA'mAtAgegä'', mAmātomutedtcā'i nāmi'ta'i nāmi'ta'i'sä'sä'sā''käwedtci' cī'cī'gwAnAnn!k:

We tti lya A ki,
We tti lya A ki,
We tti lya A ki,
We tti lya A ki;
Ki na me dko lwa ka ne te ki i na e A wi wa ne ni ki i na;
We tti lya A ki,
We tti lya A ki,
We tti lya A ki,
We tti lya A ki;
A dki la ki we ne te ki i na e A li wa ne ni ki i na;
We tti lya A ki,
We tti lya A ki,
We tti lya A ki.

(17) And this is why she (another Kī'ckō'$^{A\epsilon}$ woman) sits on the bench on the south side. Women who are Kī'cko'$^{Ag^{k}\epsilon}$ paint themselves with white clay; women who are Kī'cko'$^{Ag^{k}\epsilon}$ distinguish themselves (by white paint).

(18) (This) is where (a Tō'kān$^{nA\epsilon}$) woman sits, in the northwest; she occupies an important seat. That is why she sits there.

(19) And a Tō'kān$^{nA\epsilon}$ woman sits down on the north side. (Women who are Tō'kān$^{Ag^{k}\epsilon}$) distinguish themselves by black earth.

(20) This is a different spot. It is here where those sit who by nature are very strict (in religious practices and beliefs); (here) is where they should contrive to sit.

(21) And then the other gentes. And (these are) the seats of those who own very tiny sacred packs (Spotted Face Society); they should contrive to sit as smokers. Verily, it is only those who belong to that society.

(22) And (this) is where the Society of Those Named After the Buffalo sits as smokers. Those who own the Buffalo Rite should contrive to sit in one spot as smokers.

(23) (These are) other gentes named so and so. These are persons belonging to any society, and those who do not have sacred packs, and those who belong to no society at all; they should contrive to sit as smokers; they should only think of worshipping all the time.

(24) (This is) where the drummer begins drumming. He strikes the drum four times. The reason why (he does so) is that those who bestowed the blessing were four in number. And he would drive away disease.

(25) The head singer begins singing. The head singer is master of how long he will shake the gourds (i. e., rattles). If he shakes them slowly there will be long life. And suppose he shakes them hurriedly. At the time they went to war and any one were injured, if he worshipped, the gourds would be shaken hurriedly:

Where I wait for him,
Where I wait for him,
Where I wait for him,
Where I wait for him;
You Red Stone Pipe, wherever you are;
Where I wait for him,
Where I wait for him,
Where I wait for him,
Where I wait for him;
You have a green color wherever you are;
Where I wait for him,
Where I wait for him,
Where I wait for him.

Pā'sig īni:

Wa wo tti lya A ki wi i na,
Wa wo tti lya A ki wi ina,
Wa wo tti lya A ki wi i na,
Wa wo tti lya A ki wi i na;
A ni do te no te wi i na e A li wa ne ni wi i na;
Wa wo tti lya A ki wi i na,
Wa wo tti lya A ki wi i na,
Wa wo tti lya A ki wi i na,
Wa wo tti lya A ki wi i na;
A se ni lwi ta wi i na e A li wa ne ni wi i na;
Wa wo tti lya A ki wi i na,
Wa wo tti lya A ki wi i na,
Wa wo tti lya A ki wi i na,
Wa wo tti lya A ki wi i na.

"Ī'n ä'kī'cinā'gäyāg$^{ke'}$."

(26) Ä'kA'nawi^{d}tci kī'gänut$^{A'}$: "'Ōni yā'pi wī'nīmi'enāge nenīgānī'menān$^{nA'}$." "'Au'," ä'ī'yowā^{d}tci nīgā'nītcig$^{k!'}$. Kī'gänut ä'ā'^{d}tcimu^{d}tc$^{!'}$: "I'ce'megu i'cikenugwäni mA'n īnug$^{k!'}$. Änāto'tAge'e nepA'cito'e'menānA wä^{d}tci 'A'tä'g aiyō''i nī'miwen$^{n!'}$. Mc'tō'^{d}tci wī'A'nawu^{d}tci kätemināʼgātcig ANe'nu'sōgi nāmA''kAmig änA'pitcig ugimāne'niwAg$^{k!'}$, nō'^{d}tc$^{!'}$. Kī'ke'tcinīmipwA^{d}tcā'$^{!'}$. Īniku''megu wī'u'tenAgi pemāte''siwen u'wīyä'$^{A'}$."

(27) Ä'ANwäwä'tcigäwā^{d}tci nīgā'nītcig$^{k!'}$. Ä'tetepi'ANwäwä'tci'gäwā^{d}tci wä^{d}tciwâpAnig i'ci wä^{d}tcināwA''kwänigi wä^{d}tcipAgi'ci'monigi wä^{d}tcike'sī'yānig i'c$^{!'}$.

(28) Ätā'penAgA tā''tApAgōni nīmA'ckA'ātä'nigini nā''k u'sōwā'nAgōn$^{n!'}$.

(29) Ä'wäpinīmīwA'Ag$^{k!'}$, äyō^{d}tci nA'gAmōn$^{n!'}$:

Ne ta da me ga,
Ne ta da me ga,
Ne ta da me ga,
Wi i na wi na;
Ne ta da me ga,
Ne ta da me ga,
Wi i na wi na;
Yo ke di wa ne sa ne ta da me ga,
Wi i na;
Yo me no ta A ni;
Ne ta da me ga.

The other half is:

There is where I waited for him,
There is where I waited for him,
There is where I waited for him,
There is where I waited for him;
You are like twins wherever you are;
There is where I waited for him,
There is where I waited for him,
There is where I waited for him,
There is where I waited for him;
Stone (?)—wherever you are;
There is where I waited for him,
There is where I waited for him,
There is where I waited for him,
There is where I waited for him.

"Now we have finished singing."

(26) The one celebrating the gens festival makes a speech, "Now our leader will make you dance." "Very well," the leaders say. The one celebrating the gens festival says: "This (which we do) to-day is simply natural. The reason why there is a dance here is because our old man mentioned it. In a way the Buffalo Chiefs who bestow blessings and who dwell under the earth are to be imitated, so be it. Any one will gain life from it, no doubt."

(27) The leaders blow the flutes. They blow them in a circle, toward the east, south, west, and north.

(28) (This is) the one who picks up the leaves which are fastened in the hair, and the tails.

(29) He (the drummer) must begin a dancing song; (this) is the song he uses:

He feeds me,
He feeds me,
He feeds me,
He, he;
He feeds me,
He feeds me,
He, he;
Yō, a fierce one feeds me,
He;
Yō, across the sea;
He feeds me.

Pā'sig$^{k!}$:

Ke ta da me ga,
Ke ta da me ga,
Ke ta da me ga,
Ki na;
Ke ta da me ga,
Ke ta da me ga,
Ma ga te mo sa,
Ke ta da me ga;
Yo me no ta A ni;
Ke ta da me ga,
Ki na;
Ke ta da me ga,
Ki na.

"Á'kī'cinīmi'enāge nī'sene'ku na'i man A'ku'k$^{wA!}$. Wäwītepi me'tcīg A'se'k$^{u!}$. Wäwītep i'cemegu i'cigen$^{w!}$. Ke'sA'sa'kwäpen aiyō' änā'sAmApiyAg$^{kwe!}$."

(30) I'kwäwA wä^{d}tc A'''kowā^{d}tci neniwAn$^{n!}$: wä^{d}tci nīgānīwā^{d}tci mā'A'gi ne'nu'sōgi pA'cito'Agi^{d}tcā'$^{!}$. Neniwawa'īmA me'tō'''^{d}tci wīnA'megu pā'''siwīw$^{wA!}$, wī'nA^{d}tcā'i kīnīgānīw$^{wA!}$. Ōn īni pe'ki täpānā^{d}tcin u'wīwAn$^{n!}$, nā'''kA wī'nA pe'ki'megu te'pāneg$^{kwA!}$. Wīnwā'wA ne'nu'sōg ä'pemiga'wiwā^{d}tcin ä'A'nawu^{d}tci tātA'g$^{k!}$. Ī'ni wä^{d}tci tetepe'gāwā^{d}tc ä'AnA'mowā^{d}tc ä'ca'wini^{d}tc ä'Ana'wāwā^{d}tc ä'ca'wini^{d}tc$^{!}$. Me'tō'''^{d}tc īnigä'megu'u ä'ca'wiwā^{d}tci mā'A'gi ne'nu'sōg$^{k!}$. Mō'tci'megu mā'A'g alyō'''i tA'cinenu'sō'Agi wätaiyimā'sō'''itcig īni'megu äyīgi'megu ä'ca'wiwā^{d}tc ä'cawini^{d}tci'megu ku'pi^{d}tcinenu'sō'$^{!}$. Īni'gi ku^{d}tcimegōnig$^{k!}$.

(31) 'Ōni mā'A'gi me^{d}tcemōgAgi'megu ne'ta'wi wänī^{d}tcāne'sitcigi'megu ä'pemitAnu'säwā^{d}tci'megu ä'pemitā'tābō'sa'''owā^{d}tc$^{!}$. Ugi'wāwa'i'īni'i'^{d}tcā' änawāwā^{d}tci'i 'ä'tā'tābōgāwā^{d}tci nī'mitcig$^{k!}$.

(32) Mā'Agi nā'''kA wä^{d}tci pemipe'kwegāwā^{d}tci kwīye'''sä'Ag i'''ciwäpi tātA'gi mā'A'gi^{d}tcā'i mäme'cku'ä'ä'Agi nägutipepōnwä'itcigi nenu'''sō'Agi wīnwā'w ä'pe'kwigawiwā^{d}tc$^{!}$. Ī'n ä'cawiwā^{d}tc$^{!}$. Īni'i^{d}tcā'i me'tō'''^{d}tc änawā'wā^{d}tci'i nī'mitcigi kwīye'sä'''ä'Ag$^{k!}$. Änā'''^{d}tcimu^{d}tci kätemi'nāgutA nenu'sō'i ugimäne'niwa'$^{!}$. Ägu'te'e wī'n īni^{d}tcā'$^{!}$.

(33) Ōni' mā'Ag ä'aiyā'kō'tīwā^{d}tc i'''kwäwAg$^{k!}$. Wä^{d}tc aiyā'kō'tīwā^{d}tci 'Ana'wäwAgi nenu'''swi'i'kwäwawa'īma'$^{!}$. Pwāwigä'megōnigi 'ō tcāgi'unī^{d}tcāne'sä'''itcigi tātA'g īni'gi ne'nu'sōg$^{k!}$. I'ce'megu īni'g ä'ca'wiwā^{d}tc A'penä^{d}tci'megu. Mō'tci'megu mā'A'g aiyō'''i kīwinäwä'igig īni'megu ä'ca'wiwā^{d}tc u'wīyä'A nāgAtawä'nemāte$^{e!}$. MAni^{d}tcā' änā^{d}tci'moni^{d}tci käteminawe'si'ni^{d}tcin$^{n!}$. Īni'megu ä'ca'wiwā^{d}tc$^{!}$. Ä'pemiga'wiwā^{d}tci ne'nu'sōg īni nīmitcigi^{d}tcā'' man īni' änawāwā^{d}tci'$^{!}$. Īni wä^{d}tci tetepe'gāwā^{d}tc$^{!}$.

The other half is:

He feeds you,
He feeds you,
He feeds you,
You;
He feeds you,
He feeds you,
A buffalo,
He feeds you;
Yō, across the sea;
He feeds you,
You;
He feeds you,
You.

"As we have given you a dance, kindly take down this drum. Place it on the bare ground for a little while. It is natural (for it to be there) for a short time. It is against our religion for us to sit facing it here."

(30) (This) is the reason a woman follows the man (who is the leader in the dance); it is because these old male buffaloes are the leaders. It seems as if the leader (of the herd) is in full control; verily, he leads as he goes about. Now, the female is the one whom he especially loves, and he is especially loved by (her). They, the buffaloes, are imitated in a way as they move along. That is why they dance in a circle when they imitate what they do, when they imitate them in their actions. It is as if these buffaloes were doing it. Even indeed these domesticated cattle here act exactly as buffaloes act. For they are of the same stock.

(31) Now these old cows [8] who have offspring walk side by side when they walk. Verily, those mothers are they whom the dancers imitate when they dance side by side.

(32) And the reason why these little boys dance in groups is, it is symbolical; verily, these very young little buffaloes who are a year old move in groups. That is what they do. Verily, it seems as if they were whom the boy dancers imitate. That is what the one blessed by the Buffalo Men said. That, verily, he was told by (them).

(33) Now these women follow each other. The reason they follow each other is that they are imitating distinguished female buffaloes. Those buffaloes are ones which have no offspring. They do that (i. e., follow each other) all the time for no reason. Even these (domestic cattle) which one sees moving about here do the same, if anyone notices them. Verily, this is in accordance with what the one blessed said.

[8] The sense, even if not quite literal.

(34) Ä'tägi mamātotamag$^{kwe'}$. Äyīgi'megu ma'ni wīgä^{d}tci'meguke'kinō'''so'käg ä'ci'se'tōyagwe kemī'cā'menān$^{n!'}$; nā'''ka mā'a'ni ke'kinō'sokägo'a nīma'cka'ā'tägini tā'tapagōn$^{n!'}$. Mī'cimī'citā'-'''tapag$^{kw!'}$. Ma'katäwīkanō'$^{!'}$, me'tegumi'c i'''kwäwā'k$^{w!'}$.

(35) "Nīgāni'segi kepa'kime'nepen ä'nīgānīyan$^{n!'}$." Mä'wäwi'-'so'agi wä^{d}tci pa'''kime^{d}tci wīnwānigi māwa^{d}tci'megu nīgān ä'ckiketeminā'gu^{d}tcigi nenu'swikīgänowen$^{n!'}$. Īni^{d}tcā'i wä^{d}tc$^{!'}$. Wīnwāwānigi nīgāni pa'''kimāp$^{!'}$. Wīna'megi pä'''kimeta me'cemegōna'i kä'ckimā^{d}tci'i wī'wī'kumā^{d}tci pāwimā'ikīgäno'ni^{d}tci'$^{!'}$. Kī'citcāginana'a'pinite nā'mi'ta'$^{!'}$, "Ī'ni nīnā'n ä'täpi'giyāg$^{ke'}$."

(36) I'kwä'wa nī'gānīt ä'pa'''kime^{d}tci nägai'yānigi' sī'''sepā'k$^{w!'}$. Ä'ne'tawiwī'''kumā^{d}tc uwī^{d}tci'''kwäwa'$^{!'}$. Wīnwā'wa nā'''inā'i wī'-wäpi'senyä'wā^{d}tcini wī'me'tā'kwimegu'atā'pata'mowā^{d}tci' si'''-sepā'kw a'ckiwäpi'se'nyäwāt$^{e'}$. Ōni nā'ka'^{d}tci kī'ciwī'se'niwāte nā'''ka me'tegwināga'i wī'aneme'ko'a'mowā^{d}tc$^{!'}$. U'kīwāwani'-megu wī'ai'yōwā^{d}tci kegime'si'megu. 'Ī'ni wī'i'ca'wiwā^{d}tc$^{!'}$. Ä'ckiku^{d}tca'wigwäna neguti^{d}tcā'i'megu ī'n aneme'ko'a'mugwän īni'megu ī'kī'cä'wīwā^{d}tc$^{!'}$. Īnigi pānā'''megu.

(37) Nā'''k ä'pa'''kime^{d}tci nā'''ka Mä'kwi'''sutcig ā'ne'kō^{d}tci kāteminawe'''sitcigi nenu'swikīgä'nowen$^{n!'}$. Īni^{d}tcā'i wä^{d}tc īn i'cipa'-'''kime^{d}tc$^{!'}$. Cä'cki'megu Mä'''kwi'sut ä'nīgānipa'''kime^{d}tc$^{!'}$. Īni'megu ä'tä'pikeg$^{k!'}$. Wī'na me'cemegōna' ä'wäwänänemā^{d}tci wī'wī'kumāgwä'ī'$^{!'}$. "Ī'n ä'täpigiyāge nīnā'n aiyō'''$^{!'}$."

(38) "Nā'ka^{d}tci'megu kepa'kime'nepen ī'ni' sī'''sepā'kwi kī'n ä'mane'senōgimāwi'''soyan$^{n!'}$. Ī'wâpa'tamani wī'ta'sō'pō'wanäni kīna'megu." Mane'senōgimā'wi'suta ne'sō'namegi kātemina'we'sita tāta'gi nenu'swikīgänowen$^{n!'}$.

(39) "Kī'na kepa'kimenepen ä'mege'sīwī'soyan ī'ni me'sī'wäyā'$^{!'}$. Kī'na kī'wâ'wâpata wī'ta'sō'kamo'wanän$^{n!'}$. A'ce'megu kekegyä'-kinawā^{d}tcime'nepen$^{na'}$. I'ce'megu i'''cigen$^{w!'}$. I'ci'aiyāne'kōwiketeminawe'''siwagi keke'te'sīme'nānag$^{k!'}$. Īni^{d}tcā'i wä^{d}tc i'cipemi'-cinīpenäwipa'ki'menāg īnu'gi nīnā'n ä'kīgä'nowā^{d}tci netapeno'emenānagi nā'''ka netenenīme'nānag$^{k!'}$."

(40) "Kepa'kime'nepen ī'ni wī'ckupa'nō'ig$^{k!'}$. Kīna'gä'i negu'ti keteminawe'''siweni nenu'swikīgä'nowen$^{n!'}$. Īni^{d}tcā' ī'ni wä^{d}tc

(34) (This is) where what we worship is placed. You should also carefully observe how we place our sacred pack; and you should observe these leaves which are fastened in the hair. It is a ——(?) oak leaf. The black oak and the ——(?) oak are (supposed to be) female.[9]

(35) "We dedicate (the dog's head) which is placed forward (i. e., eastward) to you as you are a leader (in the dance)."[10] The reason the Wolf gens is given (the dog's head first) is because they are the ones who especially were first blessed with a Buffalo gens festival.[11] That, verily, is why. They are given (the dog's head) first. The one assigned (a member of the Wolf gens) shall invite anyone he can persuade, except indeed those celebrating the gens festival. As soon as all are seated, (he) should (say), "Now we are the right number."

(36) A leading woman is given "stirred" sugar.[12] She invites her fellow women separately. Whenever they begin to eat they must eat the sugar by taking it up with their tongues off the bare ground when they first begin to eat. And when they have finished eating then they must turn the wooden bowl over with (their noses). They will all use their noses. That is what they will do. Whenever one who first tries it (succeeds) in turning it over, then they are done. They are "quits."

(37) And the Bear gens which was the next in order to be blessed with a Buffalo gens festival is given (a dog's head). That, verily, is why it was given it. Only the Bear gens is given (food) first. That is proper. The (Bear gens) has complete control as to whomsoever it will invite. "Now we are the right number here."

(38) "Moreover, we grant you who are the War gens that sugar. You will consider how many you will invite." It seems the War gens was the third to be blessed with a Buffalo gens festival.

(39) "We grant you who are the Eagle gens that maple-sugar cake. You will consider how many you will invite. We simply designate you. It is simply a rule. It is in accordance with the way our ancestors were blessed one after the other. That, verily, is why we give you (this food) in (this) order to-day when our children and our men are celebrating (this) gens festival."

(40) "We grant you that sweet (food). For you have one blessing, a Buffalo gens festival. That, verily, is why we distinguish you

[9] The oak leaves are worn by the leading woman dancer.

[10] Spoken to the Wolf gens. It is impossible to reproduce the rhetoric of the Indian original. The play upon words consists in using nīgānī- in two different senses.

[11] The Wolf gens owns the Green Buffalo dance.

[12] That is, maple sugar.

i'cike'kinawā^{d}tcipA'kimenāge 'Ā'nawāt$^{A'}$. Kī''wâpAtA wī'tA'sō'pō'-wAnän$^{n!'}$. Kī'citäpi'giyAne kī''ā^{d}tcim$^{mu'}$."

(41) "Īni kīnA kī'pA''kimene kīn ä'mōwetī''iyAni menä''ci'c$^{!'}$; i'ce'megu keke'kinawā^{d}tcime'nepen$^{nA'}$; me'tō'^{d}tc ä'nīpenäwipemipA'-ki'menāg īnu'g ä'cinī'penäwiketeminägowā'tc$^{e'}$. Īni^{d}tcā'i wä'^{d}tci peminī'penäwipA'ki'menāg$^{ke'}$. Kī'wâpAtA'^{d}tcā'i kī'nA tA''swi wī'wī'-kuwä'wAnän$^{n!'}$. Kī'citäpi'giyAne kī'ā^{d}tcimo''ipen$^{nA'}$."

(42) Nā'kA'^{d}tc ä'A''tänigi me'tō'^{d}tc utōnāgAnwāwi Wämī'go'Ag$^{k!'}$. Wīnwā'wA Wämī'go'Agi māwA^{d}tci'megu wīnwā'wA māwA^{d}tcā'kowi'-megu keteminägugwä'igi ne'nu'sō'ugimäne'niwa'i pA'ci'to'a'$^{!'}$. Īni^{d}tcā'i wä'^{d}tci wīnwā'wA māwA'^{d}tci'ä'kowi'megu wä^{d}tci''senig A'nägAn ä'kīgänowā^{d}tc uwīyä'Amegōn ä'pA''kime^{d}tc$^{!'}$.

(43) Aiyō'kä' ä'A'piwā^{d}tc$^{!'}$, ä''A'se^{d}tci kī'ciwäwī''su^{d}tcin Anemu'-'te'sAg$^{k!'}$. Negu'ti tepe''kw ä'A''sāwā^{d}tci mAmī''cī'Ag$^{k!'}$. Me'cemegu kägō' ä'pyä'tōwā^{d}tci änemikA'cki''utcig$^{k!'}$.

(44) "Nekī'ciwītAmawāpen aiyō'i tä'ciwāwītawā'kwāpAtAmwaiy-AmetA neme'to'säneniwiwe'nenān$^{n!'}$, nā''kA wī'Anemi'cike'kA'Ama-wägwän uwī^{d}tcimanetōwāwa'i nekī'ciwī'nAnīgāni'AtAmä''āpen A'sä'māwAn ä'A'päne'moyāge wī'pe'cigwi'ā^{d}tcimwi''tawī'yAme^{d}tci mA'n A'ckutänä'sīwA nā'kA'^{d}tc aiyō'' ä'tAne'cä'wäcigi nekī'cipAgi'-senAma'wāpen aiyō'i Tänā^{d}tcimäwe'niwitA 'A'nenäg$^{k!'}$. Wī'n aiyō'' A'se'gugwän uwī^{d}tcimanetowa'i wī'pyä^{d}tcitA'cinānägAtawä-netA'mōnAgwe keme'to'säneniwiwene'nān$^{n!'}$, wī'Anemi'i'citä'Amo'-wAgwäni kīyānān$^{n!'}$, nā'kA'^{d}tci wī'Anemi'i'cike'kA'AmawāwAgwän uwī^{d}tcimanetō'wāwa'$^{!'}$, nākA'^{d}tc ō'ci'se'mwāwa'i kägō'' i'cipāwik-wīyenA'ica'winit$^{e'}$, pAnā^{d}tcimonit ō'ci'se'mwāwa'$^{!'}$, wīnāni wī'tA'cipe-'kā'^{d}tcimā^{d}tc$^{!'}$. A'sä'māwAni nā'kA'^{d}tci tägwā'kunAma'wome^{d}tci mämātomeme^{d}tci' ī'ni wī'nA wä^{d}tci mīne'te$^{e'e'}$: mAni^{d}tcā'i kī'ce'gwi 'änegi-'kwānA'kwAgō'tänig ä'inegi'kwitawu'te'e 'unä'moweni wī'pwāwikī-winōte'kwātowAmā^{d}tc uwī^{d}tcimanetowa'$^{!'}$. Īni^{d}tcā' īnu'g ä'cA'päne'-moyāge wīnwā'w$^{wA'}$. Ä'kī'ci'AtAmä'Age^{d}tci wīnwā'wA A'sä'māwAn$^{n!'}$. Tāni^{d}tcā'i wī'i'ci'i'ca'wiwā^{d}tc wī'pwāwitA'cinā'kA'^{d}tciwīnwāwA'awA-tenAma'wome^{d}tci mä'kwänetāgu'si'ni^{d}tci'$^{!'}$? Wīnwā'wA nīgā'ni täpe'sinutA'mowā^{d}tc$^{!'}$. Äyīgi^{d}tcā'' wīnwāw Atenāwi wī'inäne'māwā^{d}tc ō'ci'se'mwāwa'$^{!'}$. Īni^{d}tcā' nätawänetAma'wAge^{d}tc$^{!'}$. Nā''kA wī'nA nepA'cito'e'menänA wī'n āgwī'yätuge wä'wītep inänemegute' ä'ketemi'nāgu^{d}tc$^{!'}$. A''ki mA'ni wāwītAmāgugwän ä'ketemi'nāgu^{d}tci wī'nA ne'nu'sō'$^{!'}$. Pemäte''siwen inäneme'gugwän$^{n!'}$. Īni^{d}tcā' īnu'gi nätawänetAma'wAge^{d}tc$^{!'}$. Nā''k A'pe'näweni wī'māmīwänetA'ma-wā^{d}tci kīwigāpāmigA'tenig$^{ke'}$. Ī'n äne'te$^{e'e'}$. Äyīg ī'n ä'cinAtawäne-tAma'wAge^{d}tc$^{!'}$. Äyīgi nā'kA'^{d}tc ugi'māwAni upe''tawäni wāwītA-mawägwäni wī'i'ciwī'cigA'kyä'senig ä'pe'tawAnāni^{d}tc u'ckina'wä'a'i nā''k i''kwäwa' Ape'no'a' īna'$^{!'}$. Īni^{d}tcā'i nätawänetA'mawu^{d}tc$^{!'}$.

in granting it, Anawat. You will consider how many you will invite. As soon as you are the right number you will say so."

(41) "Now we grant you who belong to the Dirty Ani maple syrup; we simply designate you when speaking to you; it seems as if to-day we were granting you (food) in the order they were blessed when they were blessed by the buffaloes. That, verily, is why we grant you (food) in (this) order. Verily, you will consider how many you will invite. As soon as you are the right number you will tell us."

(42) And it seems as if (this) is where the bowl of the Feathered gens is. They, the Feathered gens, must have been blessed the very last by the Buffalo Chiefs, old males. That is why, verily, a bowl is placed for them the last when (people) hold a gens festival and every one is given (food).

(43) And here is where the (ceremonial) dogs are, where they are placed as soon as they have been singed. This is where the ceremonial attendants placed them one night before. Those who can bring almost anything.

(44) "We have already told the one who looks over our lives here, and we have first given him tobacco to smoke first so that he will continue to inform his fellow manitous, for we depend upon this Spirit of Fire to truthfully interpret for us, and we have cast tobacco here in the fire for The-one-who-is-said-to-be-in-the-smoke-hole. He must have been placed here by his fellow manitous to come and watch over our lives here to see whatsoever we continue to think about our lives, and whether we continue to properly mention his fellow manitous to him, and if their grandchildren do anything incorrectly, if their grandchildren err in what they say, then he shall report them. And as for the tobacco which those who are worshipped are given in addition, the reason why they are given it is: verily, his breath extends as far as this sky hangs, so that he will not fail to make his fellow manitous hear him. That verily is how we depend upon them to-day. We have given them tobacco. How, verily, will they (the Spirit of Fire and The-one-said-to-be-in-the-smoke-hole) act so that those who are being remembered (i. e., those for whom the worship is held) will not also receive it? They (the Spirit of Fire and The-one-said-to-be-in-the-smoke-hole) first enjoyed it. Verily, they also shall bless their grandchildren a little. That, verily, is what we desire. And our old man was not, it seems, was not blessed for a short time when he was blessed. This earth must have been mentioned to him when he was blessed by the buffaloes. He must have been blessed with life. That, verily, is what we desire from them to-day. And (they promised) to will away disease from him if it were about. That is what he was told. That also is what we desire of them. And also the chief's fire (i. e., town) must have been mentioned to him, that it would be strong as he (the chief) kindled it

Nā'kA'^{d}tc ā'co'wimeno'tān ugi'māwAN u'pe'ʻtawāni kägō'i tA'ci'itA'-
itA'mawāte wī'pwāwitäpwä^{d}tc^{lt}; pāwipōnotA'mawāt ugi'māwAN
ä'petawA'nāni^{d}tc i'ʻkwäwa' u'ckina'wä' a'Ape'no'a'i wīnA'megu
naiyenwi wī'ā'wutAg^{klt}. Nā'kA'^{d}tci nepA'cito'e'menān ä'ketemi'-
5 nāgu^{d}tc ai'yā'kow u^{d}tci'setā'gugwäni negu'twāpyäg ä'ketemi'nāgu^{d}tc
ugimāne'niwa'i ne'nu'sō'^{lt}. Īna'tcā'i tAne'ʻsiyāge wī'nA Ke'tcimane-
tōwA nā'ʻinā' ä'mAne'senōwänetA'mugwän u'tō'kimi nā'ʻk ukī'-
ʻcegum^{mlt}, nā'kA'^{d}tci wī'nA ma'netōwA nā'ʻinā' ä'kunäpänetA'mug-
wän u'tō'kim ukī'ʻcegumi wī'pāwikīwimäne'cīgwägāpaiyäge negu'ti
10 mī'sōn ä'tcägōne'kä'ʻcinäg^{ke}. A'ʻsämāwA nemAmātomo'nenān^{nlt}.
TA'ʻswaiyAg änäne'megu^{d}tci nepA'cito'e'menān ī'ni nätawänetA'-
mōnäg īnu'g^{klt}. Ā'gwi wä'wītep inänemägo' ä'ketemi'nawäg^{kwe}.
Ā'petA'kAmi'megu wī'n inänemā'wägwän^{nlt}. Ī'ni wä'^{d}tci me'kwäne'-
menāg īnu'g^{klt}. WīnA^{d}tcā'i nekete'sīmenā'nA wī'nA kī'citcäginätA'g
15 änäne'megu^{d}tci wī'nAgä'i myäna'ō'nä^{d}tci'^{lt}, nō'^{d}tc^{lt}. Wīnai'yätuge
kākAbō'tw ä'mīnawänetA'ge' u'wīyaw ä'pāwike'kä'netAgi wī'Anemi'-
i'cime'to'sänenī'wigwän^{nlt}. 'Tānī'yätug āmu^{d}tcike'käne'tAmān
ä'cike'nugwän^{nlt}, nā'ʻkA netō'gimāw ä'cī'kägwi^{d}tci nā'ʻkA kīwī'-
cikAnä'se'tawu^{d}tc ume'to'sänenīma'^{lt}?' Īnī'yätuge wī'nA kAbō'tw
20 ä'kA'ckimīnawâpAmā'te' A'ckutänä'ʻsiwAn^{nlt}. 'WänA'^{ɛ}yä'Apa mA'ni
wī'u^{d}tcike'käne'tAmāni neme'to'sänenī'wiwen^{nlt},' ä'citä'ʻäte'e wī'n
ä'pemiwä'cī'ʻut^{et}. Ä'kī'ciwä'ʻcī'u^{d}tc ä'wītAma'wāte' ä'nawA^{d}tcikwā-
penA'mawā^{d}tc utä'ku'nämAn^{nlt}, 'na'i' neme'ʻc^{ut}, ä'pāwike'käne'-
tAmāni neme'to'sänenī'wiweni wī'u^{d}tcikīwäwägi'ʻtōyān^{nlt}. Īnu'g
25 ä'A'sāmitcA'kwāpyäyä'igi neme'to'sänenī'wiwen^{nlt}.' Īnī'yätug ä'ci'-
nawA^{d}tciwītAmawāte'e nā'ʻinā'i peminowī^{d}tc^{lt}. NAnō'ʻckw ä'kīwitA'-
ci'maiyomaiyō'te'^{et}, tcägi'megu kägō'ä'i mäyAgāpA'tAgin ä'tA'ci'sA-
'kA'wätō'te'^{et}, ä'AtA'mä'ā^{d}tc ä'tAnā'totAgi pāpe'gw ä'pī'tciketemagi'-
genig ume'to'sänenī'wiwen^{nlt}. Īninā'tcā'ʻyätuge kī'kākatawipA'ki'-
30 täpenä'tō'te' u'wīyaw^{wlt}. Īninā'ʻyätuge wī'n ä'mīnawe'tāgute'e
negu'ti ke'tcawa'ʻīmAn ugimāne'niwAni ne'nu'sōn^{nlt}. Īnugi^{d}tcā' īni
nōmAgä'ʻep änA'gi nenītig^{ke}. Īni^{d}tcā'i wī'u^{d}tciwī'seniyägwe ne'-
nītig^{ke}, kīnwā'wA nā'ʻk i'ʻkwätige wī'u^{d}tciwī'se'niyäg^{kwe}."

(45) "Ī'nAgA'moyägwe nā'kA'^{d}tc^{lt}."

35 Ke mi ne ne i yo la ni ki na,
Ke mi ne ne i yo la ni ki na,
Ne ko ti wi na ta i yo la ni ki na,
Ma ne to wi i yo la ni ki na,
Ke le ki mi ne ga i yo la ni ki na,
40 Ke mi ne ne i yo la ni ki na.

for the young men, and women, and children there. That, verily, is what is desired of them. Moreover, (they promised) that if (any one) from without should speak in any way against the chief's fire (i. e., town) he would be unsuccessful; (and) that if he did not cease plotting against the chief as he kindled the fire (i. e., had a town of) women, young men, and children, instead he would curse himself. And when our old man was blessed one slice (i. e., a slain foe) must have been granted him as the last (boon) when he was blessed by the Buffalo Chiefs. Verily, if we are there at whatever time the Great Manitou thinks of war for his earth and his sky, and at whatever time the manitou plans to end his earth and his sky, may all of us who have our hand in (i. e., belong to) this one gens not stand about with shamed faces. (Here is) tobacco (and this is) our worship. In as many ways as our old man was blessed is what we desire of you to-day. You did not bless him for a short time when you blessed him; you must have blessed him forever. That is why we remember you to-day. Verily, he, our ancestor, already saw all the ways in which he was blessed by those whom he made sorrowful, so be it. He, it seems, very soon realized that he did not know how he would live in the future. 'How, pray, might I learn how it is, and how it affects my chief that his people's bones lie around?' (He thought.) Then, it seems, he was able to contemplate the Spirit of Fire. 'I declare, this is how I shall learn about my life,' he thought as he started to paint himself (black). When he had painted himself he said to him as he stopped to scatter tobacco for him, 'Now my grandfather as I do not know about my life I shall go about weeping. To-day my life is altogether too short.' That, it seems, is what he said to him as he started to come forth. He went about blindly wailing all the time, and made an offering (of tobacco) to every little thing that looked strange, and related right away as he gave it a smoke how wretched his life was. At the time, it seems, he was almost starving from hunger. At that time, it seems, he was listened to attentively by one important Buffalo Chief. That, verily, is what men say of him briefly. That, verily, is the reason why you are to eat, men; and it is the reason why you are to eat, ye women."

(45) "We must sing again."

I give you,
I give you,
One to be sure, you,
You have the nature of a manitou,
He really gives you,
I give you.

Pā'si'g$^{k!'}$:

Ne mi ne ga i yo la ni ki na,
Ne mi ne ga i yo la ni ki na,
Ne mi ne ga i yo la ni ki na,
A ya tti wi na ta i yo la ni ki na,
O la li yo ne mi i yo la ni ki na,
Ne mi ne ga i yo la ni ki na,
Ne mi ne ga i yo la ni ki na.

"Wī'nīmi'enāge nā'k$^{A'}$."

Ne le mi ka wi A A;
Ne le mi ka wi A A;
Ne le mi ka wi A A;
Mo tti na ma ki ki ne to tti ka wi o o;
Ne ta we le ma ki i;
Ne le mi ka wi A A;
Ne le mi ka wi A A.

Pā'sig$^{k!'}$:

Ke le mi ka wi o o;
Ke le mi ka wi o o;
Ke le mi ka wi o o;
Mo tti A gi tta ki ki i ke le mi ka wi o o;
Ke ta we le ma ki i;
Ke le mi ka wi o o;
Ke le mi ka wi o o.

(46) Ä'kīwī'tāwād^{tc}i mAmī'cī'Agi wād^{tc}ā'utcigi kägō$^{c!'}$, Ane'mo'a$^{c!'}$, tAgwA'ā'n$^{n!'}$, wâpi'gunAn$^{n!'}$.

(47) Aiyō'u^{d}tcinaw ä'A'ci'sīga'igäwād^{tc}i nā'inā' ä'tA'swiwī'senī'wād^{tc}in$^{n!'}$.

(48) Kī'citcītcīgwAtā'tägin A''kAnAn ä'A'tōgi nā'kA wä'ckī'ta'ōnA'A'gaiyAn ä'A'täg$^{k!'}$.

(49) Ä'kīwī'tāwād^{tc}i mAmī'cī'Agi nīgā'nītcig$^{k!'}$. Nānīgāne'gātcig ä'nī'miwād^{tc}i$^{c!'}$.

(50) Ä'tcītApi^{d}tc i''kwäwA nī'gānīt$^{A'}$. Ä'ci'su^{d}tci'gä$^{c!'}$; MAne'senōgimāwi'su't i'kwä'w$^{wA'}$. I'ce'megu i''cigenw inā'kunigAn$^{n!'}$.

(51) Ä'pemāgwA'piwād^{tc}i ätA'mä'Ag$^{k!'}$. Ne'kAnikī'ce'gwe wī'Api'tōwād^{tc}i uwīyāwāw$^{w!'}$. Cä'cki'megu wī'wīgäd^{tc}itA'cimAmāto'mowād^{tc}i$^{c!'}$.

(52) Ä'tcītA'piwād^{tc}i ätAmäwA'pitcig$^{k!'}$, āne'tA nā'kA'^{d}tc i''kwäwAgi nī'mitcig$^{k!'}$. Ī'n ä'A'piwād^{tc}i A'kA'nikī'ce'gw ä'tA'cimAmātomowA'piwād^{tc}i$^{c!'}$.

(53) MAnigä' wād^{tc}i nowe'gāwād^{tc}i$^{c!'}$. Nā''inā'i mämed^{tc}inä'i nīmī'wād^{tc}ini' sāgi'^{d}tci wīgī'yāpegi' sāgi'^{d}tc ä'tetepe'gāwād^{tc}i$^{c!'}$; aiyāpAmi'megu ä'u^{d}tcipītigäwād^{tc}i wād^{tc}i u'^{d}tcinowegā'wāte'$^{e'}$. Ä'kī'cinī'miwād^{tc}i pe'ki'megu ä'kī'gänug$^{k!'}$.

The other half is:

He gives me you,
He gives me you,
He gives me you,
Afresh(?), to be sure, you,
Oh, perfume, you,
He gives me you,
He gives me you.

"We shall have you dance again."

I make them move along;
I make them move along;
I make them move along;
I even make them move from under the earth;
My feathers;
I make them move along;
I make them move along.

The other half is:

You make them move along;
You make them move along;
You make them move along;
You even make them move along on the surface of the earth;
Your feathers;
You make them move along;
You make them move along.

(46) (This is) where the ceremonial attendants stay who cook anything, dogs, corn meal, pumpkins. (This is northwest of the fire in the east end of the building.)

(47) From here they serve (food) at the time when as many (ceremonial attendants) as there are eat.

(48) (This is) where bones are placed the flesh around which has been consumed, and it is where watermelon rinds are.

(49) (This is) where the head ceremonial attendants stay. Those who are the leading ones dance.

(50) (This is) where a leading woman sits (who is next to the men in dances). And as for the gens to which she belongs: the woman belongs to the War Chiefs' gens.

(51) (This is) where the smokers sit in a row and in groups. They are supposed to sit there all day long. They must merely worship carefully.

(52) (This is) where those who sit as smokers sit, and some women who dance. That is where they sit all day when they sit there as worshippers.

(53) And this is from where they dance out. At whenever they dance the last time they dance out of the wickiup and they dance in a circle; and it is where they enter back again from where they danced out. When they have finished dancing, then the gens festival is over.

(54) Ä'mAtAgwA'pitōgi mī'cā'm^{m}^{k}; nenu''swi'uwī''c ä'kī'cimAtAgwA'pitōg^{k}^{k}. Kī'cimAtAgwA'pitōg ä'ā'^{d}tcimu^{d}tci kī'gänut^{A}^{k}:

(55) "Ī'ni^{d}tcā' ä'kī'cimenwikī'citcāgAtAma'wiyāge nemAmātomō'-nenān^{n}^{k}. Nemenwäne'tāpen ä''pyaiyägw ä'peminAto'menāgw änō'-kā'nAgetA mAmī'cī''^{A}^{k}. Īni^{d}tcā' äyī'gi kīnwā'w āmi''cikegi keme'to'säneniwī'wenwāwi kA'cko'wäyāge pemāte''siwen^{n}^{k}. Īnī'-yätug änā^{d}tcimu'te'e nepA'cito'e'menān^{nA}^{k} 'wī'Anemipyänut Amugwäna nā'kA'^{d}tci nā'kA'niki'ce'gwe täne'kwäpī''tōgwänA 'änemi-me'kwänetā'tänig īni wī'u'tenAgi kenwä''ci wī'me'to'säne'niwi^{d}tc^{k}. Ī'ni nā''kA wī'Anemi'cipAne''ckāgwi^{d}tci näneguten^{w}^{k}.' Ī'n änā'^{d}tcimu^{d}tci nepA'cito'e'menān^{nA}^{k}. 'Nā'kA'^{d}tci me'kwänetātä'-nigin änäne'mini^{d}tci kāteminawi'ni^{d}tci'i tägwā'kunAma'wome^{d}tci wī'tA'ci^{d}tcā'inAna'ine^{d}tcāt Amugwän^{nA}^{k}. Ī'n äyī'gi wī'u'tenAgi kenwä''ci wī'me'to'säne'niwi^{d}tci wī'wīgä''sigwän^{nA}^{k}. Ī'n änāto'tātägi mA'n īnu'gi mämāto'tAmāg^{ke}^{k}. Kemenwitōtāpw A^{d}tcā' īnu'g ä'menwipyänuta'wiyāg ä'mAmātomoyāg^{ke}^{k}. Īni^{d}tcā' īnu'g āmi'ta''i nAtawinAgA''ciyāg ine'nītige kīnwā'w i''kwätig^{ke}^{k}."

Kī'citcāgiwā^{d}tc ä'kA'nawi^{d}tci īnA'megu wä'wīgit ä'nA'gimā^{d}tc^{k}.

(56) Aiyō''^{k} ä'tA'ciwī'se'niwā^{d}tci kīgä'nutcigi ne'niwAgi ne'tawi'-megu.

(57) Aiyō''nā''kA kīgänowA'pitcigi kenigi'megu' i''kwäwAgi nā'kA'^{d}tci kwīye''sä'Ag^{k}^{k}. Ī'n ä'ca'wiwā^{d}tc ä'tA'cimAmātugin i'ce'megu.

(58) MA'ni nā'kA'^{d}tc ä'Api'A'piwā^{d}tci me'cemegō'na' äpwi'tci'-gātcigi wī'wāwī'kume^{d}tcig i''kwäwAgi ne'niwAg^{k}^{k}.

(59) Aiyō''meg äyī'g ä'A'pi'A'piwā^{d}tc^{k}, me'tō'^{d}tci tä'ciwâwâpA'-gātcig^{k}^{k}; äyīgi'megu'u ä'mawi'A'pi'A'piwā^{d}tci mAmī''cī'Ag ä'māma-witA'kā'ci'nowā^{d}tc^{k}. Ī'n i'ciwäpi' tātAg^{k}^{k}.

(60) Ä'nemA''sowā^{d}tci wâwâpA'gātcigi nīmiwA'Amo'we^{d}tcin^{n}^{k}. A'ckwā'tämegi' sāgi'^{d}tc ä'u'sāpiwā^{d}tc^{k}.

(61) Aiyō''ime'g äyī'gi wä'sāpA'gäwā^{d}tci' sāgi'^{d}tc u^{d}tc ä'nemA'-'sowā^{d}tc^{k}. Ī'ni.

(62) Aiyō'' u^{d}tci' sA'sā''kwäwAg u'^{d}tcinaw uwī'yä'Ani wī'kīwī-tā'ni^{d}tc^{k}. Kīgä'nutcigi wätāgwA'piwā^{d}tci wī'pwāwi'u'wīyä'A'u^{d}tci-wâ'pAgä^{d}tc^{k}. Ī'ni.

(54) Then the sacred pack is tied and covered; the buffalo head is covered and tied. As soon as it is tied and covered the one celebrating the gens festival says:

(55) "Now, verily, you have well performed all the rites of our worship. We are glad that you came when the ceremonial attendant whom we employed started to invite you. So your lives will also be as (ours) if we are able to speak of (?) life. That, it seems, is what our old man said, 'whosoever shall continue to come to (our worship) and whosoever shall remain in the feast all day while worship continues to be held, shall in that way obtain (permission) to live long. And thereby he would continue to miss (disease) each time.' That is what our old man said. 'And whosoever shall truly take proper care of (this religion) whenever worship is held, he will also be granted (the same blessing) as those who blessed me granted me. So he also will obtain (by so doing) that whosoever shall be careful will live long.' [13] That is what is told of what we worship today. Verily, you did well in coming today where we worship. So now you had better leave us, men, and ye women."

As soon as all have gone then the one who dwells (there) speaks, asking (members of his gens) to stay.

(56) Here is where the men celebrating the gens festival eat severally.

(57) And here (are) those who sit as givers of the gens festival, usually women and boys. That is what those celebrating a gens festival do; they merely do so whenever worship is held.

(58) And this is where anybody keeps on sitting, those who are waiting to be invited, women and men.

(59) And here also is where (people) keep on sitting, spectators, perhaps; also ceremonial attendants go and sit there when they go and lie down to cool off. That is how it is.

(60) (This is) where spectators stand whenever dancing songs are given. They peep from outside in the doorway.

(61) Here also is where they stand when they peep in from outside. That is all.

(62) It is against (Fox) religion for anyone to remain in this direction. It is not lawful for any one to look in from (the side) where those celebrating the gens festival are seated in a group. That is all.

[13] The syntax of the Indian original is difficult; the translation is free.

Linguistic Notes on the Indian Text

We may first consider some purely rhetorical forms:

mämye'tcäwi (10.2) is for mämye'tci'megu "certainly";

ä'A'ci'sīga'igäwā^{d}tci (32.27) is for ä'u^{d}tci'sīga'i'gäwā^{d}tci "from where they serve food";

ä'tä'i'nigin (12.30) is for ä'tänigin "which is there";

Ane'nu'sōgi (22.21) is for nenu'sōgi "buffaloes";

Anemu'"te'sAg$^{k!'}$ (28.13, 14) is for Anemo'Ag$^{k!'}$ "dogs";

ai'yänenwi (16.27) is for naiyänenwi "instead";

mīgātīne'nī'Ag$^{k!'}$ (10.24) "fighting-men" is rhetorical in the posterior member (neniwAg$^{k!'}$ "men");

ugimāne'niwa'$^{!'}$ (24.35) "chief-men" is a wholly anomalous compound (ugimāwA "chief"; ugimāwi- in compounds; neniwa'$^{!'}$ "men");

neniwawa'īmA "leader" (24.19) is a compound of neniw- "man" and the demonstrative awa'īmA "so and so"; for which last see Bull. 85, Bur. Amer. Ethn., p. 48;

nenu'"swi'i'kwäwawa'īma'$^{!'}$ (24.38) "distinguished female buffaloes"; a compound derived from nenu'swA "buffalo," i'kwäwA "woman, female," and the demonstrative awa'īma'$^{!'}$; for nenu'swi- see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 289; i'kwäw- as neniw- above;

änegi'ku'cka'ī'yAme^{d}tc$^{!'}$ (16.38) "when he made us to be members of" is for änegi'kwi'cī'yAme^{d}tc$^{!'}$.

The compound wä'ckī'ta'ōnA'A'gaiyAn (32.29, 30) "watermelon-rinds" is perfectly regular in structure but is naturally rather rare (wä'ckī'ta'i "watermelon"; ōnA'A'gaiyAni "rinds"). Similarly, i'"kwäwā'k$^{w!'}$ (26.4) "female tree."

The word "ä'mAne'senōwäneta'mugwän (30.7) "whenever he plans war for" is the vernacular form. This is slightly abbreviated from the one expected (-ōwäne- for -ōwiwäne-).

The English loan word pā'sA "boss" is found at 12.33; at 24.20 it is verbalized.

The word wätaiyimā'sō'"itcigi "domestic" (24.25, 26) is quite regular in structure, but perhaps an analysis may be helpful; wä- for u- as the form is a participial; -t- intercalated; aiy- "pet" (cf. netaiyA "my pet"); u—i, possessive noun verbalized (see American Anthropologist, n. s. 15, pp. 474, 475; Fortieth Ann. Rept. Bur. Amer. Ethn., p. 349, and the references cited); -m- instrumental particle; -ā'so- a sign of the passive; -i- rhetorical; -tcigi termination of the intransitive participial third person animate plural.

The form 'ī'yugwäni (14.28) "he must have said" is perfectly regular in structure (stem i-; ī under the accent before y; -y- a glide; -u-

for -o- before -gw-; -o- sign of middle voice; -gwäni interrogative mode, intransitive, third person singular animate) but is unusual.

The form kī'kākatawipa'ki'täpenä'tō'te'(e) "when he had very nearly starved himself to death" at 30.29, 30, is in no way irregular; the combination pāpagi'sapenä'tō- (which is so common) can not unite with katawi- "nearly." Hence we once more have analysis but not synthesis. How -'äpenä-, -'sapenä-, and -apenä- (so, not -a'penä-) are related is unclear.

The word nenu'swa'ckōn(i) "buffalo society rite" (at 20.15) is clear enough in general structure, but apparently forces us to believe that -ä- and -ō- contract to -ō- (-a'ckwä- "belonging to a society"; -ōni, a common nominal suffix).

A few particles may be translated to aid the linguistic student: me^{d}tci'wä'nānugi (10.8) "without distinction"; kenigi'megu' (34.21) "usually"; īyemä'mata (10.10) "formerly"; pānā'megu (26.18) "quits"; mä^{d}tci pō'si (16.26) "most certainly."

The following contains practically all Fox stems occurring in this paper not given previously by me. For convenience I have included a few stems given by me previously where the Indian text or my grammatical notes on this indicate that additions or corrections to the previously published data are necessary. Such stems have an asterisk (*) placed before them:

*-ā'ku- determine; note the combination -ā'kunigä- in which the instrumental -n- -n- is combined with the auxiliary -igä-. Compare -'sigä- in Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 538, 615; and below under nō-. 12.33.

-ā'ckatä- belly; as shown by the evidence of Cree and Ojibwa a compound in origin (tä). 10.37.

a- imitate; -naw- -n- instr. 22.21, 24.22, 24.23 (twice), 24.30, 24.38.

*a'ka- burn; -taw- with double object. 16.2.

a'ko- follow, be next to (-w- instr.). 24.18.

*ana'ō- fill, make a drum; postverbal -^{d}tci- (-t- also?). 10.6.

*api- sit (-'tō- instr.). 32.36.

*-äne- think; postverbal -^{d}tci-; observe that -äne- and -wäwä- are the only second-position stems in Fox that are known to use the postverbal extensions. 16.1.

-e'ko- overturn (-'w- [-'-?] instr.). 26.17.

-eni- wave at (-gaw- instr.). 14.12 (twice).

*-itä'a- overpower (-t- instr.). 16.16.

-ō- meaning ? combined with tcāgi- all, thus tcāgō-; note that ä'tcāgōne'kä'cināge means "all of us have our hands in it," but ä'tcāgine'kä'cināge "we are bruising all our hands." The same -ō- appears in ä'tcāgō'kāgowā^{d}tci "they were encompassed on all

sides;" hence the instrumental should not be given as -ō'kaw- as has been recently implied. 30.10.

*ke'kinawā- represent, be well known (-m- instr.). 26.29, 30.

*kwāpi- scatter ([-n- ?] -n- instr.). 30.22, 23.

*-gāpā- stand (-migAt- as inanimate auxiliary). 16.4.

cāgwi- crush (with -'w- -'-, -n- -n-, -'ckaw- -'ck- instrumentals). 10.16

*-cäwä- blaze, fire; -'cawä- is an error. 28.20.

*tA'swi- number (-'k- instr., before which tA'swi appears as tA'sō-; possibly also -'pw-). 26.25.

-näpä- meaning ? perhaps initial stem. 30.8.

tcīgw- consume; both cīgw- (see cīgwA- in the list of stems in Fortieth Ann. Rept. Bur. Amer. Ethn.) and tcīgw- seem correct. 32.29.

tā'tābō- side by side; obviously reduplicated. 24.29, 24.30.

sä'sä'si- in a hurry. 20.27, 20.29.

*nAgi- halt (-m- instr.).

negā- stir and make sugar; -ā- copula; -'- instr. with inan. obj. 26.11.

*nō- smoke, fumigate; for nō'sigä- see Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 538, 615, and above under *-ā'ku-. 12.29.

*pegi'cki- bothersome (-t- instr. with inan. obj.). 16.25, 26.

pepigwä- hollow; -ā- inan. copula. 18.9.

-pī- sit down to (-'t- and -'tō- instrumentals). 16.2, 18.17.

*mīnawi- be attentive (-'taw- -'t- instr.). 30.30.

wāne'kwi- low, hole; with the auxiliaries -'cin-, -ā-; -n- instr. with inan. obj. 12.8.

*-wäwä- sound; postverbal -'tci-; compare *-äne- above; observe the combination -wäwä'tcigä- (see -igä- and -gä- in the list of stems in Fortieth Ann. Rept. Bur. Amer. Ethn.). 14.21, 14.24 (twice), 24.25.

A few grammatical notes are given here as an aid to the comprehension of the Indian text. The paragraphs referred to are those of the grammatical sketch of Algonquian (Fox) in Bulletin 40, Bur. Amer. Ethn.

§10. Apparently -e ī- contract to -e- at 18.12, 18.13.

The word wī'wâ'säyāpiyAg$^{kwe'}$ at 12.15 is a good example to show that ä and ā when combined yield äyā (the stems are wâ'sä- and -āpi-) in accordance with the rule I have established previously. It also shows that wâ'säyāwi is wâ'sä-y-ā-wi, not wâ'sä-yā-wi, as has recently been maintained. [Possibly wâ'sä-yā is right. 1928.]

It is plausible to suppose that -o- -ī- make -wī- as shown by i'cinAtwīgwä'e'ke at 14.11.

Apparently -e- -A- contract to -A- as shown by wī'tcä^{d}tcägAtA'-'wāwā^{d}tc$^{!'}$ at 10.22 (see tcä^{d}tcäge- and -AtA- in the list of stems in Fortieth Ann. Rept. Bur. Amer. Ethn.).

§24. Note the suffix -wen- in nenu'swikīgänowen$^{n\,t}$ at 26.7, 26.20, 26.27 (accents disregarded); but kīgänōn$^{n\,t}$ occurs in Fox as well.

§25. Note the triplification in ä'kekye'kinawā^{d}tci''owā^{d}tci at 20.3, 20.7.

The peculiar reduplication in tA'cipepyä'tcawiyāg$^{ke\,t}$ at 18.1 is exactly parallel to nenyämA-; the stems are pe- (with postverbal -'tci- -'t-) and nemA-.

A wholly new form is kākAbōtwe at 30.16. This is an adverb (kAbōtwe) which is reduplicated.

§32. The participial of the interrogative is uncommon, as I have stated elsewhere, even though the formation follows the lines of the ordinary participial. Examples in the present text are: wī'tA'ci^{d}tcā'inAna'ine^{d}tcātAmugwän$^{nA\,t}$, 34.13; wī'wīgä''sigwän$^{nA\,t}$, 34.14; wī'pemine'kA'mugwän$^{nA\,t}$, 16.31; wī'Anemime'kwänetAmugwän$^{nA\,t}$, 16.29, 30; täne'kwäpī''tōgwänA, 34.8.

Although the form for the third person animate plural in the interrogative as subject and the second person singular as object is -nugwä'igi by strict formation and occurs in the present text at 16.34, yet -nugwäni (and its phonetic transformations) which properly goes with the third person animate singular as subject and second person singular as object, apparently also functions as -nugwä'igi. See 16.23, 16.28. I have met the same anomaly in some grammatical notes and do not think it purely an error. It will be noticed that in most subordinate moods a single form functions for both forms under discussion.

The syntactical use of the interrogative to indicate surprise is to be found at 30.13.

Though wāwītAma'wātän(i) at 18.7 strictly does not come under the interrogative it may be put here for convenience, for the structure is at least allied to the interrogative. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 284.)

§33. The following are obviatives of ordinary participials: pāwimā'ikīgäno'ni^{d}tci'$^{l\,t}$, 26.9; kāteminawi'ni^{d}tci'^{l} (a most rare form with the first person singular as object), 34.12; myāna'ōnā^{d}tci'$^{l\,t}$, 30.15; wī^{d}tcänAmā^{d}tci'^{l}, 16.5; änawāwā^{d}tci'$^{l\,t}$, 24.44; kä'ckimā^{d}tci'^{l}, 26.9. A form of the utmost rarity, the obviative of a participial of the interrogative, wī'wī'kumāgwä'i'$^{l\,t}$ "whomsoever they shall invite," occurs at 26.22, 23. Another equally rare form, the obviative plural of the participial of the indefinite passive, third person animate, mämätomeme^{d}tci'i(i) "those who are worshipped," occurs at 28.27, 28; the ordinary form would be mämämätome^{d}tcigi. The form tägwä'kunAma'wome^{d}tci at 34.12 is a participial in which the third person inanimate is involved.

§34. Before the obviative indefinite passive in -mc^{d}tci (on which see Internat. Journ. Amer. Linguistics, 1, p. 56; Bull. 72, Bur. Amer. Ethn., p. 69; Fortieth Ann. Rept. Bur. Amer. Ethn., p. 347) -Amaw- appears as -Amawo- (cf. Bull. 72, Bur. Amer. Ethn., p. 69); examples will be found at 28.27, 28.33. (The "change" in the first example is explained in the Fortieth Ann. Rept. Bur. Amer. Ethn., p. 612.)

At 28.28 wä^{d}tci is construed with a past subjective, not conjunctive, because the time referred to is distinctly past; in this case the past subjunctive has the force of an indicative; ä^{c}- naturally is omitted as it is in the conjunctive after wä^{d}tci.

§41. The indefinite passive in -äweniwi- (see Bull. 72, Bur. Amer. Ethn., p. 70; Fortieth Ann. Rept. Bur. Amer. Ethn., p. 494) is to be found at 14.36, 28.21.

Very unusual passives are those of the interrogative mood with the third person animate, singular and plural, as subject preceded by -gu- (-gugwäni, -gugwä^{c}igi, respectively), although the formation itself is quite regular. Examples are to be found at 28.10, 28.22, 28.37, 28.38, 30.5.

The passive in -wc^{d}tci to which I have previously called attention (Bull. 72, p. 71; Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 494, 613) occurs at 20.29. The form -wc^{d}tcini has the same terminal ni as in other cases; it simply makes a "whenever" clause. An example is to be found at 12.31.

The conjunctive of the indefinite passive -gi, corresponding to -pi. of the independent mode, occurs at 14.24, 14.25; -gini is found at 14.24. (See Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 347, 613.)

The -ätä- passive (see Bull. 72, p. 79, footnote 2; Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 493, 638), under -tä-, occurs at 16.3.

A very rare participial of the u^{d}tci indefinite passive, conjunctive mood, is to be seen in nätawänetA′mawu^{d}tci (28.43) "that which is desired of him."

§47. The plural awa^{c}ïmAgi occurs at 20.16. (See Bull. 72, p. 70; Bull. 85, p. 48.)

We now come to a point where references to the grammatical sketch are not feasible.

The rare potential subjunctive in nä^{c}A (see Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 287, 347, 349, 494) occurs in mc^{c}ckwä^{c}kwi^{c}-etïnä^{c}A′megu (12.23, 24) "they might make each other bloody."

Note that at 16.30 "loose composition" occurs with Anemi- (a verbal stem meaning "continue") outside the verbal compound.

The form pyätewänemäwA "he thinks he came" which occurs in some grammatical notes on the text contains the element -wi- of which I have spoken previously (Internat. Journ. Amer. Linguistics, 1, p. 53; Fortieth Ann. Rept. Bur. Amer. Ethn., p. 289). The word is important as proving that ä causes umlaut (i changing to e);

otherwise we would have *pyä^{d}tciwäne-. The exact conditions under which the shift is canceled are not known; and apparently leveling has also taken place.

At 14.1 we have kāta tA'ci'āmanōwenimī'yägäg$^{ku'}$ "do not speak lustfully to her there." The abstract noun āmanōweni "lustfulness" has been verbalized by the instrumental particle -m- "done by the mouth."

At 10.8 the particle nanō'ckwe is verbalized.

The syntactical relations at 16.25, 26 and 30.10 are obscure.

RITUALISTIC ORIGIN MYTH OF THE BUFFALO-HEAD DANCE, BY SAM PETERS

Indian Text

Ka'ō' nā'ʻk ā'ᵈtcimōn ä'kī'gänugᵏˡʻ; tcāgi'megu ä'ʻcikeg ā'ᵈtcimōni Wämigo'i'ʻsutcigi wä'ᵈtci wämigo'i'ʻsowādtcˡʻ. Ma'ni wä'ᵈtci wämigo'i'ʻsowādtcˡʻ: neneme'ʻkīwa'i tcīnawä'mäwAgᵏˡʻ; ī'ni neneme'kīwi'ʻsowAgi tāta'gᵏˡʻ. Ta'ʻswaiyAgiᵈtcā' ä'ʻtowādtci ma-
5 mā'tomōnⁿˡʻ, ma'niᵈtcā' ä'ʻcikegᵏˡʻ.

Ma'ni mene'ʻta nī'ʻātotᴬʻ, ä'nenu'swe'gāwādtcˡʻ. Agā'mä'egi Te'tepā'c ä'uwī'giwādtci Pyätwäyā'Agä' wī'na pä'menAg ī'ni nenu'ʻswite'pāganⁿˡʻ.

Maniᵈtcā'ʻyätug ä'cawiwā'te'e na'ʻcawaiye me'to'säne'niwAg
10 äyä'imāmaʻkatä'wīwādtcˡʻ.

Me'cena'ʻyätuge negu'ti me'to'sä'nenīwa kabō'twe ä'wäpima-ʻkatäwītō'te'e u'wīyaw īna ne'kanipepō'nwe ä'natawä'nemādtc uwīᵈtcī'ʻckwe'Ani wī'i'ciwene'penine'ʻsāgwänⁿˡʻ. Me'cena'yätuge'-megu nyäwawa'ī'me pemima'ka'täwīwᵂᴬʻ; inādtcimäwe'niwīwa
15 kätemina'we'sitᴬʻ. Ī'ni nenu'ʻsuwī'ʻci mī'ʻce'kwaiyi kabōtwe-yätugän ä'keteminägu'te'e ne'nu'sōni wägimāwi'niᵈtcinⁿˡʻ. Ka-bōtwe'yätug ä'ʻnepādtc ä'natome'teʻᵉʻ: "Na'i', kenato'megōpˡʻ," ä'inegu'te' uwīyä'Ani'megu ä'nato'megudtcˡʻ. Īna pyänedtci neguta'i ka'ci pe'kidtcī'megu ne'nu'sō'i ä'mā'näniᵈtcˡʻ. "Na'i,'"
20 ä'ʻinedtcˡʻ, "nīgäni'ku'i wädtci nato'menāgᵏᵉʻ," ä'ʻinedtcˡʻ. Ke'nōtä' ä'pemāpyä'ʻsenig ä'mawipītigäteʻᵉʻ, īna'tcī' ä'tcīta'pinidtci pa'ci'-to'Anⁿˡʻ, me'to'säneniwAni'megu. Keyä'apagä' wī'nānini ne'nu-sōnⁿˡʻ. Na'i', nu'cī'ʻi, keketeminō'n ä'a'sāmipō'sōtäwikīwāte'ʻtōnän ä'pō'swäwäge'ʻsiyAn ä'mai'yōyanⁿˡʻ," ä'ʻinedtcˡʻ. "Nī'na keke-
25 teminō'nⁿᵉᵉʻ," ä'ʻigudtcˡʻ, "cewä'na ma'ni wī'i'ca'wiyanⁿˡʻ: mana-ʻka'megu pā'c ä'ke'kyäwe'niwigi kīna kī'a'kwiketeminōnⁿˡʻ. Negu't ä'ci'ʻsoyAni wī'anemime'to'sänenī'witcig ī'ni wī'inādtci'mo'Adtci manaʻ'ka nīgā'ni wī'anemimäme'kwänetA'mugwäna pemāte'siweni wī'inäne'megwīwa ma'n ä'ciketemi'nōnāni nō'ʻci'semᵐᵉʻ.

30 "Ma'ni nā'ʻkᴬʻ: ma'ni manaʻka'megu wī'mawikīwā'gwatäwi na'ina' ä'ādtci'ādtci'tōgwäni manetōwa ma'n u'tō'kimᵐˡʻ. Kī'pene-ᵈtcā' ī'ninā'i täpipyätōyägwe neguta'i kīnwā'w ī'ninā'īni wī'udtci-ʻādtcime'to'sänenī'wiyägᵏʷᵉʻ; ādtci'ete me'to'sänenīwa kīnwā'wa kīnāgwi kī'ādtcime'to'säneniwipᵂᴬʻ," ī'nipi ägu'ᵈtcˡʻ.

35 "Nā'kaᵈtci ma'ni wī'i'cinatotā'ʻsoyägᵏʷᵉʻ, ma'ni negu'twāpyägᵏˡʻ. Äyī'gi pe'cigwimenwiwe'tōyägᵏʷᵉʻ, äyī'gi kī'ka'ʻckowäpwa wī'udtci-

RITUALISTIC ORIGIN MYTH OF THE BUFFALO-HEAD DANCE, BY SAM PETERS

English Translation

And furthermore a story of how a gens festival is held; the entire story of why those of the Feathered Name are called those of the Feathered Name. This is why they are called those of the Feathered Name: They are related to the Thunderers; so in a way they are Those Who Are Named After the Thunderers. This is how the worship is of as many divisions as have a (special) worship.

First I shall relate this, how they dance a buffalo dance. Across the river where Tetepā'cA (and his wife) live, Pyätwäyā'A is she who takes care of that buffalo-head.

This, it seems, is what the people did a long time ago while they still fasted earnestly.

Well, it seems a certain person soon began to have himself fast all winter as he desired to easily slay his enemies. Well, it seems that he continued to fast for four years; such is the report concerning the one who was blessed. So it seems that soon he was blessed by that buffalo-head, the scalp (of that head; he was blessed by) a buffalo who was a chief. Soon, it appears, while he slept he was summoned: "Come, you are summoned," he was told by some one as he was summoned. As soon as he was led some place, lo! there were many buffaloes. "Well," he was told, "ahead is from where we summon you," he was told. When he started to enter where a long wickiup was, lo! there was an old man, a human being, indeed, seated there. Yet it is a fact that it was that buffalo. "Well, my grandchild, I take pity upon you as I am entirely too much grieved at your extreme wailing and weeping," he was told. "I take pity upon you," he was told, "but this is the way you will be: Even as far off as old age; to that extent shall I take compassion upon you. Now you must tell those of the one gens to which you belong who shall live in the future, that whosoever shall earnestly think of yonder future life shall be blessed by the way I take compassion upon you, my grandchild.

"And this: At the time when the manitou shall renew this earth of his, this (religion) will go and be there. Verily, if (any of) you shall properly carry it on somewhere, at that time you will again exist as mortals; if the people are remade you (may be) confident (that) you will again exist as mortals," it is said is what he was told.

"And this is what you shall ask for, this single slice. Also if you conduct (this religion) uprightly and well, you shall also be able to

wene'penA'nägwe kī^{d}tcī'ckwe'wāwA," ä'"ine^{d}tc^{lk}. "Kī'nA wī'nA nī'ce'nwi kī'pA'ne'si'tu nā'"kA nī'ce'nwi kī'"pyä'cīwe," ä'"ine^{d}tc^{lk}.

"Nā'kA'^{d}tci mANA'"kA wī'ANemime'to'sänenī'witcigi wī'ANemipemäneta'mugwän$^{nA'}$, wī'ANemimäme'kwäneta'mugwänA mA'ni änänemenāni, wī'ANemi'ā'pe^{d}tcimenwipemāte'sīwA'megu A'"penä^{d}tc^{lk}." Īnī'yätug ä'ine'te'^{et}.

"Nā'kA'^{d}tci mA'n^{nlk}. Nī'miwāt äyīgi'megu mänwiwe'tōgwänA äyīgi'megu pemāte'"siwen ī'inänemegwīwA. MA'ni yu nī'miyägwe īni'megu pemāte'"siwen ī'nAnātu^{d}tcä'ckAmäg$^{kwe'}$," ī'n äne'^{d}tc^{lk}. Ī'ni wä^{d}tci nānī'miwā^{d}tc ä'täpwä'tA'mowā^{d}tc ī'n^{nl}. "Nā'kA'^{d}tci mA'ni. Mämī'cAma'wātcigi mämī'cA'mō'kigi menwī'kAmō'k$^{e'}$, äyīgi'ku' wī'u^{d}tcimenwipemāte'"siwAg äyīgi'megu uwī^{d}tcī'ckwe'"wāwAni me'cena'megō'na'i wī'u^{d}tciwene'penine'sāwā^{d}tc^{lk}. "Kā'tA wī'nA wâpA'säne'tAgAni mA'ni änänemenān^{nlk}."

Īnī'yätug ägu'te'e kätemi'nāgutA ne'nu'sōn^{nlk}. Ka'ō'ni kī'citcägā^{d}tcimo'egute'e'yätug ä'wäpiwenegu'te'e Nī'cō'tenutA ä'A'pigwän^{nlk}. Nā'"k ä'i'ciwe'negu^{d}tc^{le}. Īna' pyäne^{d}tci nā'"k ä'wäpiwītAmägu^{d}tci Nī'cōteno'ni^{d}tcin^{nlk}, "No'cī'"i, nī'n äyī'g änä'neme'ki mA'n ä'ke'teminō'ki ī'n äyī'gi nī'n änäne'menān^{nlk}, nō'ci'se'm$^{me'}$." Īnī'yätug ägu'te'e "Nī'cōte'nu^{d}tcin^{nlk}" äne'me^{d}tcin^{nlk}.

Ka'ōnī'yätuge nā'"k ä'kAnōnegu'te'^{et}: "MA'ni nā'kA'^{d}tc^{lk}, kägō'" mAni me'kwäne'tAmAn$^{ne'}$, me'kwäne'miyAn$^{ne'}$, A'semäwA kī'pA'käyä'ku'nAmawi kägō' īna'i. Ī'ni me'tō'^{d}tci wī'nāpā'ku'kwa'wiyAni wī'nānAtu^{d}tcä'swA^{d}tci kī^{d}tcī'"ckwe'Ag^{klk}." Ī'n ägu'dtc īni'ni Nī'cōteno'ni^{d}tcin^{nlk}.

Kī'citcä'ginā'"kAwītAmāgu^{d}tci ka'ōnī'yätuge nā'"k ä'wäpiwenet'e mANA'"k A'senipi'ni^{d}tcin ä'A'pini^{d}tc^{lk}. Nā'"kA näyāpi'megu ä'cimegu'te' A'senipi'ni^{d}tcin^{nlk}, "Ä'ä'"e," Nī'coteno'ni^{d}tcin ägu'te'^{et}: näyāpi'megu ī'n ägu^{d}tc īnini kwīyenA'megu. Näyā'pi nā'"kA kī'citcägi'ā^{d}tcimo'"egu^{d}tc īnī'yätuge nā'"k ä'wäpiwene'te'e mANA'"k$^{A'}$. Nā'"k ä'i'cī'wene^{d}tc A'cki'ckiwa'"ugwAni ä'A'pini^{d}tc^{lk}. Tcāgi'megu kä'kinawātApi'ni^{d}tci'i kegyä'tcimanetowa'i ä'pemipAgi'cī'wene^{d}tc^{lk}. Näyāpi'megu ä'ci'megu^{d}tci ke'gime's^{lk}. Īniyätuge kAbō'twe ai'yāpAm ä'pyäne'te'^{et}. "Na'i', nō'"ci'sem$^{me'}$, mANA'kA' kī'A wâpA'ge wä^{d}tcinā'wA'kwägk^{lk}; māmaiyA'megu kī'"wäpu's$^{e'}$," ä'"ine^{d}tc^{lk}. "Ä'tA'ci'megunāwA'"kwägwän ī'ni wī'nä'wunān^{nlk}, no'cī'"i, wâpA'g$^{ke'}$," ä'"ine^{d}tc^{lk}.

Wâ'pAnigi māmaiyA'megu ä'wäpu'sä'te'^{et}. Ä'ANA'Ane'me'kā^{d}tci na'ina'"megu ä'nāwikī'"ceginigi nā'"inä'īnī'yätug ä'näwāte'e negu'ti ne'nu'sōn^{nlk}. PA'ci'to'An ä'nemA'"soni^{d}tc^{lk}. Ä'nAgi'gāpā^{d}tc^{lk}. "Wī'i'cawiwānäni nī'nA mA'ni," ä'citä'äte'e'yätug äyä'ci'megunenyä'mA'su^{d}tc^{lk}. KAbō'twe negu't ä'kAnōnegu'te' äyä'cinenyä'-

easily slay your foe," he was told. "And you, to be sure, will go to war twice, and twice you shall slay (foes)," he was told.

"And of those who shall exist as mortals in the distant time, whosoever shall continue to think of, and whosoever shall continue to earnestly remember this, the manner in which I bless you, shall forever live in health, always." That, it seems, is what he was told.

"And this. If they dance, whosoever shall carry it out properly, he also shall be blessed with life. For if you dance you likewise shall ask for life for your bodies," is what he was told. That is why they who believe it dance vigorously. "And this. If those who are serving as ceremonial attendants for them, those who are serving as ceremonial attendants for you, attend to it properly, they also shall live in good health from doing so, and they shall easily slay their foe, no matter who. Do not make sport of the way in which I bless you."

That, it seems, is what the one blessed by the buffalo was told. And after he had been told all it seems he began to be led where Double Mouth was. And he was led thither. As soon as he was brought there he again was informed by Double Mouth, "My grandchild, I also bless you as this one who took compassion on you, blessed you, my grandchild." That, it seems, is what he was told by the one called "Double Mouth."[1]

And it seems he again was addressed: "And this. If you recollect anything of this, if you remember me, you will dedicate tobacco, something, there to me. Then while you dedicate to me what you cook it will be the same as if you shall seek for the bodies of your foes by fire." That is what he was told by that person Double Mouth.

As soon as he had again been given instructions then it seems he was also led yonder to where Stone was. Again he was told "Yes," by Stone in exact accordance with the way he had been told by Double Mouth: he was told exactly the same way by him. And after he had been told entirely the same then it seems he began to be led yonder. And he was led where Muddy Body[1a] was. He was led in turn to where the very great manitous whose places are well-known are. He was told the same by all. Then, it seems, soon he was brought back. "Well, my grandchild, to-morrow you will go yonder, to the south; you will start off early in the morning," he was told. "Wherever you are at noon to-morrow, I shall see you, my grandchild," he was told.

The next day early in the morning he started off. While he was on his way at the time it was noon then, it seems, he saw a single buffalo. An old man was standing there. He halted and remained standing. "I wonder what I am to do now," it seems he thought as he still continued standing. Soon while he still was standing he

[1] "Double Body" is probably a more accurate rendition.

[1a] See Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 513, 525.

mA'su^{d}tc^{k}, "Na'i', ke'me'tä'A A'nä'kwäni, ä'nAnAgwi'tenyä^{d}tci kī'"pemwäwA," ä'"igu^{d}tc^{k}. "Kī'ci'pemwAte kī'ā^{d}tcimo'e'n^{net}," ä'"igu^{d}tc^{k}. Ä'Anā'"kwänā^{d}tc ume'tä'"ä'An^{nk}. Kī'ci'Anā'"kwänā^{d}tc ume'"tä'An ä'"pemwā^{d}tc^{k}. Keyä'ApAgä'" īnini kī'ci'pemwā^{d}tc ä'pemiwäpu'"säni^{d}tc^{k}. Wī'nAgä' ī'n ä'nenyä'mA'su^{d}tc^{k}. Ä'tātwä'kiwä'"inig ä'Anemine'"kīni^{d}tc^{k}. Kī'ci'Anemine'"kīni^{d}tc ī'n īte'p ä'ā'^{d}tc^{k}. Īna'tcī'i ä'kīwägwA'"soni^{d}tc^{k}. Īna'" pyäyā^{d}tc ä'pemipA'se'gwīni^{d}tc^{k}. PA'cito'An īniyänA^{d}tcī'i kätemină'gu^{d}tcin^{nk}. Kī'cipA'se'gwīni^{d}tc^{k}, "Na'i', no'cī'"i, mA'ni nenu'"suwī'ci pA'kwä'cAn^{nu}," ä'"igu^{d}tc^{k}. Ä'pA'"kwä'cAgi ka'ō'ni nā'"k u'sōwā'nAgw ä'kī'"cke'cAg^{k}^{k}.

Kī'ci'megutcāginAna'"ī'kAgi nā'"kān ä'wäpiwītA'māgu^{d}tc ume'"co'An^{nk}. "Na'i', nō'"ci'sem^{me}', mA'ni wī'n änäneme'nāni mA'ni wī'i'nenān^{nk}. 'KA'cinā'gwA tāni^{d}tcā'"yätuge mA'ni wī'i'cikA'ckineno'"tawigi mAmāto'moyān^{net},' ä'citä'äwAnäni^{d}tcā'"i, kA'cinā'gwA mA'ni ku^{d}tci wī'i'cikA'ckineno'"tōnāg^{ke}': mA'n ā'"kunäwA nā'"inā'i ke'"tenA pyätenAmawī'yāgin^{nk}. MA'nA^{d}tcā' wī'mene'tāmitäpe'sit A'ckutä'näsīwA. Ī'nānA tcā'gi mA'n änegi'kwAgōtänigi kī'ce'gwi ī'nA wī'ā^{d}tci'ā^{d}tcimwi'"tōnāgwA aiyō'" kīnwāwA unä'mowen^{nk}. Īni^{d}tcā' wī'kA'nōnägwe nā'"inā' me'kwänemī'yāgin^{nk}. Nā'"kA mA'n A'nenägi Täyäpī'gwä'ciga keme'"co'wāwA 'ī'nA nā'kA'^{d}tci wī'ā^{d}tcimwi'"tōnāgwe kägō' ä'cime'kwäne^{d}tcigä'yägwin^{nk}. Īni'gi' cä'"cki wī'kAnō'nāgwig^{k}^{k}." Ī'n ä'negu^{d}tc ume'"co'An^{nk}. "Mā'A'gi nā'kA'^{d}tc äyī'g āte'ci'megu kägō' kī'pAgā'ta'wāwAgi keme'"co'Ag^{k}^{k}."

Īnī'yätug ägu'te'e mäyāwiketeminā'gu^{d}tcin^{nk}. Ka'ōnī'yätuge kī'citcägiwītA'māgu^{d}tci tcā'gi wī'i'"cawi^{d}tc īnī'yätug ä'pe'noni^{d}tc^{k}. A'sä'māwAni nā'"k ä'"mīnā^{d}tc ume'"co'An^{nk}.

Ka'ōnī'yätuge nā'kA'^{d}tci mA'ni tātA'g^{k}^{k}, āte'cā'pe' Ane'mo'Ag A'piwAg^{k}^{k}. A'sämāwAnā'pe'e' sōgi'"tawāpi u'kwäganwāgi ka'ō'n u'"kātwāg^{k}^{k}. Tcāgenwi'meg u'"kātwāgi' sōgi'so'niwa'i A'sä'māwAn^{nk}. Īnī'yätuge nā '"kān i'ciwäpi tātAgi mā'A'gi' cä'"ck ä'pitcig Anemo'"ä'Ag^{k}^{k}. Īni'g äwA'nätcig A'sä'māwAn^{nk}, äwAta'wātcig A'sä'māwAni ne'nu'sōnimä', wī'ā^{d}tcimo'"ā^{d}tcig ä'cinAtotā'"soni^{d}tc utōtämeguwāwAn, ä 'kAnōtAma'wāwā^{d}tc^{k}. Ī'n ä'ca'wiwā^{d}tc^{k}. Īni'g Ane'mo'Agi pä'cegwā^{d}tci'mutcig^{k}^{k}. Ī'n ä'ca'wiwā^{d}tc^{k}.

Ka'ō'ni nā'"k īna'ā'pe'e pīti'ge nyäwu'kA'sō'"iwAgi mīgu'nä'Ag^{k}^{k}. A'"ki 'ā'pe'e wAnātāgAni we'nātäwi. Kī'kā'pe'e peminemA'sowAgi mīgu'nä'Ag^{k}^{k}: i'ciwäpi tātA'g īni'gi me'tō^{d}tci'tātAgi kī'kA

was addressed by one (person), "Well, string your bow, you will shoot him in the center of his shoulder,"[2] so he was told. "As soon as you have shot him I shall give you instructions," he was told. Then he strung his bow. As soon as he had strung his bow he shot him. Now it is a fact that as soon as he had shot him the other started to walk off. As for himself, he remained standing. The other continued to vanish out of sight on the slope of a hill. As soon as the other disappeared from view he himself then went thither. Lo, the other lay stretched out there. When he came there, the other started to rise. Lo, it was that old man by whom he had been blessed. As soon as the other had risen, he was told, "Well, my grandchild, cut off this buffalo head." He severed it and he also cut off his tail.

As soon as he had done everything then his grandfather again began to give him instructions. "Now, my grandchild, now I shall tell you how I bless you. Suppose you were to think, 'how, pray, may it be that I shall be (rightly) understood if I worship?' why this is how you will be able to make us understand: (it will be) at the time when you offer us this tobacco in earnest. This Spirit of Fire, verily, will be the first to gladly (receive it). He is the one who will tell it again and again for you (who are) here with his breath the entire extent of this sky. So you speak to him whenever you remember us. And this one, your grandfather Who-lies-peeping-through-the-smoke-hole, he also will tell it for you whenever you worship in any way. These are the only ones to whom you shall speak." That is what he was told by his grandfather. "And also you must boil some (food) separately for these your grandfathers."

That, it seems, is what he was told by the one who chiefly took compassion upon him. And, it seems, as soon as he was told in all details what he should do, the other departed. And (the man) gave tobacco to his grandfather

And, moreover, this also,[3] the dogs customarily lie separately. Tobacco is ordinarily tied on their necks and on their legs. Tobacco is tied on all their legs. So, it seems, in a way these puppies were merely there. They (in reality) are the ones who take the tobacco; they are the ones who deliver the tobacco to the buffalo; they are the ones who are to tell him what their brethren ask for when they speak for them. That is what they do. Those dogs are they who speak truthfully. That is how they are.

And, moreover, inside there, there are customarily four little symbolic feathers. Earth is ordinarily made into a ridge. The little feathers stand about all around (on this): These in a way sym-

[2] This element also occurs in a fragmentary ritualistic origin myth of the same dance (Buffalo-head dance) told me in English by another informant.

[3] The beginning of a digression.

pämaʻpitcigi manetowag$^{k!}$, īnigi tātaʻg īnigi kīʻka pämaʻpitcig$^{k!}$. Äʻkanōnāwā^{d}tci mīguʻnäʻaʻäʻnatotāʻʻswāwā^{d}tci pemāteʻsiwen$^{n!}$ Īʻn äʻnāwā^{d}tc$^{!}$.

Kaʻōnīʻyätuge kīʻciʻaiyāpamipyā^{d}tc äʻmāwa^{d}tcimāʻteʻe Wämīgoʻ-iʻsoʻni^{d}tciʻ$^{!}$. Kīʻcitcāgimāwa^{d}tcini^{d}tc īnīʻyätug äʻkanōnāʻteʻ uwī^{d}-tciwämīʻgoʻaʻ$^{!}$. Ciʻ, nagaʻmōnani näpeʻäyīʻg äʻmīnegu^{d}tci wīʻiʻcinägä^{d}tci tātag aʻckikīʻgänut^{e}ʻ. Īnīʻyätug äʻwäpiʻä^{d}tcimoʻāteʻ äʻciketemina'weʻsi^{d}tc$^{!}$ äʻciketemiʻnägu^{d}tci neʻnuʻsōʻiʻ äʻkanōnāteʻ^{e}ʻ. Kīʻcitcāgimāwa^{d}tcini^{d}tci kega'penoʻe keʻgiʻkwäwe äʻwīta'mā^{d}tc$^{!}$, "Naʻiʻ tcāʻg änägōmeʻnagōwe, kīʻä^{d}tcimoʻʻenepwa äʻciketemiʻ-nōnagwe täʻyäʻtagwi neʻnuʻsōg$^{k!}$," äʻʻinä^{d}tc$^{!}$.

"Maʻn änänemenagwe wīʻiʻcaʻwiyag^{kwe}ʻ. Wīʻmamäʻtomag^{kwe}ʻ, näka^{d}tc aʻpeʻnäweni wīʻpwāwimaiyäʻckäʻgwiyag^{kwe}ʻ, wīʻmīweʻcka'-mōnag^{kwe}ʻ. Īʻn äʻciʻ^{d}tc$^{!}$. Näʻka^{d}tci mäʻaʻgi wīʻnanaʻineʻdcātamäʻ-gätcigi ma'ni mamäʻtomōni menwīʻka'mägät änänemenagwe manetowinenuʻʻswa īʻna äyīʻgi wīʻuʻtenagi pemāteʻʻsiwen$^{n!}$. Näʻka^{d}tc äyīʻgi mänwīʻka'mugwäna īnakuʻʻ äyīgi wīʻna wīʻuʻ-tenamwa ʻiʻciwenеʻpenineʻsä^{d}tci meʻtoʻsäneniwaʻ uwī^{d}tcīʻckweʻaʻ$^{!}$, pemāteʻʻsiwen$^{n!}$; näʻka^{d}tc aʻpeʻnäwen äʻgwi nanäʻʻci wīʻmaiyä-ʻckägwi^{d}tcin$^{n!}$. Īʻn änänemenagwe täʻyäʻtagwi kätemiʻnōnagwa nenuʻʻswa ugimäwinenuʻʻswa. Īʻn äʻciketemiʻnōnag^{kwe}ʻ," äʻʻinä^{d}tc$^{!}$.

Ma'ni näʻʻk ägu^{d}tc$^{!}$, "Maʻni aʻʻki manetōw uʻtōʻkimi ukīʻʻcegumi naʻʻinaʻ äʻaʻkwaʻkamigiʻʻtōgwän$^{n!}$, īʻn äʻkwiʻsetōʻnagōwe maʻni äʻketeminōʻnagō^{we}ʻ," äʻʻinä^{d}tci nenōʻtäwaʻ$^{!}$.

"Īʻn äʻciʻ^{d}tci kätemiʻnōnagwe täʻyäʻtagwi. Maʻni^{d}tcäʻ änemimä-menwimamätoʻmugwäna keʻʻkyäweni wīʻtäpaʻʻkuʻckam^{wa}ʻ, näʻka^{d}tc īʻnamäʻi ä^{d}tciʻʻtōwete maʻni meneʻʻsi aʻkwäʻkamigaʻtenige äyīʻg ä^{d}tcimeʻte meʻtoʻsäneniwaʻi wīʻna wīʻä^{d}tcimeʻtoʻsäneʻniwīwa. Īʻn äʻciʻseʻtōnagwe maʻni nenuʻʻswiteʻpāgan$^{n!}$." Īnīʻyätug änäʻteʻ uwī-^{d}tcimeʻtoʻsäneʻniwaʻ$^{!}$.

"Īʻn äʻʻcikeg$^{k!}$," änäʻteʻ^{e}ʻ. "Tcägiʻmegu kägōʻʻ īʻni wīʻu^{d}tcimeʻ-nwikeg äʻciʻsetōnagwe neʻnuʻsōg äʻketemiʻnōnag^{kwe}ʻ. Īʻn äʻʻciwä-^{d}tc$^{!}$," äʻiʻ^{d}tc$^{!}$. "Mani^{d}tcäʻʻ īnugi nyäwugu'nagaʻke īʻni wīʻkīgäʻ-noyag^{kwe}ʻ. Nyäwugu'nagaʻke kīʻpemiʻcīʻʻcāpena neʻsuguni tātaʻg$^{k!}$. Neʻsugunagaʻke ʻanägwiʻgäni wīʻmäwa^{d}tciweʻtōyagwe kägōʻʻi neʻtōʻ-ʻiyag^{kwe}ʻ," äʻʻciwä^{d}tc$^{!}$. "Aʻsäʻmäwanigäʻ uʻwīyäʻ äyīgiʻ pyänäʻsa^{t}ʻ."

Īnīʻyätug äʻwäpiʻcīʻcāwäʻteʻe Wämīgoʻiʻsutcig$^{k!}$. Mānepiʻmegu kägōʻ pyäʻtōwagi neʻsugunagaʻtenig$^{k!}$. Mamīʻcīʻag īn äʻmäwaʻ-^{d}tciwä^{d}tci Mäʻkwiʻʻsutcig$^{k!}$, īʻniʻiyugäʻ mämīʻcamätīwä^{d}tciʻi Wämīʻ-goʻag$^{k!}$. Änäʻgwinigi peʻcegeʻʻsiwaʻ$^{!}$, maʻkwaʻ$^{!}$, tcägiʻwäʻmegu

bolize the manitous who sit about in their places; they who sit about in their places. They speak to the little feathers when they ask for life from them. That is what they say to them.[4]

And it seems as soon as he came back he called together those of the Feathered gens. As soon as all had gathered then, it seems, he addressed his fellow members of the Feathered gens. Gracious, he was also given songs to sing when he first celebrated a gens festival. Then it seems, he began to tell them how he was blessed; he told them how he had been blessed by the buffaloes. As soon as all had gathered, including the children and women, he informed them, "Now, all of you to whom I am related, I shall tell you how the buffaloes collectively blessed us," he said to them.

"This is how they bless us, (and this) is what we must do. We must worship them, and then we shall not meet disease; they will remove it from us. That is what he said to me. And these who shall take proper care of this worship—if (any one of them) conduct it well, in accordance with the way the buffalo who has the nature of a manitou blesses us, he also shall derive life from it. And whosoever shall conduct it well, he, verily, shall also obtain from it the power of easily slaying the people's foes, (and) life; moreover, he never shall be smitten with disease. That is how the buffalo, the buffalo-chief, who took compassion upon us collectively, thinks of us. That is how he takes compassion upon us," he said to them.

And this is what he also was told, "The time the manitou has determined for the end of this earth, his earth, and his sky, is the limit I place upon this blessing which I bestow upon you," (and this) is what he told the Indians.

"That is what he who blesses us collectively said to me. Whosoever shall continue to worship this especially well, shall attain an old age, and he shall live as mortal again if this island is remade, if it comes to an end, if the people are also recreated. That is the way they place this buffalo-head for us." That, it seems, is what he told his fellow people.

"That is how it is," he said to them. "Everything will be good in accordance with what the buffaloes arranged for us when they took compassion upon us. That is what they told me," he said. "Verily, in four days from this day we shall celebrate a gens festival. For four or three days we must continue hunting. The third day in the evening we shall gather together everything we have slain," he said. "And any one might also bring tobacco."

Then, it seems, they of the Feathered gens began to hunt. On the third day they brought many things, it is said. The ceremonial attendants then gathered, they of the Bear gens, for they of the Feathered gens and they (of the Bear gens) are they who serve as

[4] The end of a digression.

kägō'ä' ATA'MINA'I MAMĪ'"CĪ'AG$^{K!}$. Änägwī'"inigi mäyäwiMAMI'"cī'it ä'"penu^{d}tc$^{!}$: ä'kīwiwī'"kumä^{d}tci wī'nīmi'ni^{d}tci' i'kwäwANigä'i nīgänegä'ni^{d}tcin$^{n!}$.

Wâ'PANIGI MĀMAIYA'MEGU ä'wäpipōtä'"kwäwä^{d}tci MAMĪ'"CĪ'AGI kä'kinawātu'KA'so'ni^{d}tci'$^{!}$. Nä'"KA KU'TAGANI pä'käyä'kunAmawä^{d}tci'i kutAga'i Nī'cōteno'ni^{d}tcini TA'swiwä'"megu keteminägu^{d}tc$^{!}$. Kī'cikwä'ckwinä'si'gäwä^{d}tc$^{!}$, ī'n ä'KA'nōnä^{d}tc A'ckutänä'"siwAN ä'SA'KA'A'mawä^{d}tc$^{!}$. "Na'i', A'ckutä'näsī$^{we'}$, MA'NA ā'"kunäwA kī'NA kī'"ATAMA wī'pe'cigwä^{d}tcimwi'tawī'yAme^{d}tc$^{!}$. Wī'pe'cigwä^{d}tcimwi'ta'wiyāg änenAmā'gäyāg A'"sämä$^{wA'}$," ä'"inä^{d}tc$^{!}$. "Nä'KA'^{d}tci MA'NA 'A'nenägi Täyäpī'gwä'ciga naiyänenwi^{d}tcä'$^{!}$. Pemäte'siwen ä'cinAtotä'"swAge^{d}tci ne'nu'sōg$^{k!}$. Nä'KA'^{d}tc A'pe'näweni wī'mīwänetAma'wiyāge negu'ti mī'sōn änegi'kwägōtī'migA'k$^{!}$. Ī'n ä'cinAtutä'"senāge Wämīgo'"imī'sōn änegi'"kwi'seg$^{k!}$. Pā'ci^{d}tcä'"MANA'"KA ke'"kyäweni wī'inänetAma'wiyāg$^{ke'}$, ī'n ä'cinAtotä'"senāge neme'co'"enāt$^{e'}$. Kī'pe'cigwä^{d}tcimwi'tawipenA^{d}tcä'i neguti' mī'sōn änegi'ku'ckAmō'"iyāg$^{ke'}$. Nä'KA'^{d}tc A'penäweni wī'pwäwimaiyä'ckä'gwiyāg$^{ke'}$. Nä'KA'^{d}tci MANe'senō'i maiyä'ckä'gwiyāge ä'wī'pwäwikīmäne'cīgwägä'paiyāg$^{ke'}$. Ne'ci'"cāpwä'ci' cä'"cki^{d}tcä' wī'inäne'miyäge wī'kīwimī'cätäpA^{d}tci'"tōyāge nīyänän$^{n!}$. Ī'ni wī'inäne'miyäge negu'ti mī'sōn änegi'ku'ckAmō'"iyāg$^{ke'}$. NäkA'^{d}tci negu'twäpyägi wī'näpä'ku'kwa'wiyāge negu'twäpägi kī'NA 'ä'MAnätäpyägi'"tōyAn$^{n!}$. Ī'ni nätawänetA'mōnāg$^{ke'}$. Ā'"citAm ī'ni wī'inäne'"soyAni nā'"inä'i pAtä'pwAte ä'"kunäwA." Ī'n änä^{d}tc A'ckutänä'"siwAn$^{n!}$. "Ke'kyäwenigä'."

Kī'cetu'nämu^{d}tc$^{!}$, ä'nAna'āgwA'piwä^{d}tc ä'wäpinAgA'mowä^{d}tc$^{!}$, ä'wäpinä'gäwä^{d}tc$^{!}$. Kī'cinegutenwipōninä'gäwä^{d}tci' sī'"sepä'kwi ä'pA'"kime^{d}tci MAMĪ'"CĪ'AG$^{k!}$, ä'wī'ku'wäwä^{d}tc$^{!}$. Ä'AwAtenA'mawu^{d}tci ne'nu'sōgi' sī'"sepä'k$^{w!}$. MAnigä' änä^{d}tci nä'"k$^{A'}$, "Na'i', wī'"senig$^{ku'}$. Nekī'ci^{d}tcä'kAkAnōneti'"sopenA A'ckutä'näsīwA ä'wī'pe'cigwä^{d}tcimu'tawī'yAme^{d}tc änenAmägäyägäni' sī'sepä'kō'i." Ī'n änä^{d}tc$^{!}$. Äyäniwe'megu pemäte'"siwen ä'nAtotAma'wäwä^{d}tci ne'nu'sō'$^{!}$.

Na'ina'i nä'KA'^{d}tci nī'cō'nAmegi pōninī'miwä^{d}tc ī'ni nä'KA'megu ä'A'"CAme^{d}tc ätA'mätcigi nä'"KA nī'mitcig$^{k!}$.

Ka'ō'ni ne'sō'nAmegi pōninī'miwä^{d}tci īn A^{d}tcä'"megu ke'gime's ä'wī'se'niwä^{d}tc$^{!}$. Nä'KA'^{d}tc ä'pA'kipA'"kime^{d}tc u'wī'cAni tcägī'megu ä'ci'"sutcig$^{k!}$. Mä'"kwi'sō'A negu't ä'pA'"kime^{d}tc$^{!}$, ka'ō'ni

ceremonial attendants for each other. In the evening deer, bears, every little thing, corn (were prepared by ?) the ceremonial attendants. In the evening the head ceremonial attendant went about inviting those who were to dance and the woman chief dancer.

The next day, early in the morning, the ceremonial attendants began boiling the things set in known places. And there was another (pile) of the other things which they dedicated to Double Mouth, or as many as were those by whom (the man) was blessed.[5] As soon as they had (the food) boiling then he spoke to the Spirit of Fire and made a burnt offering (of tobacco) to him. "Now Spirit of Fire, you are to smoke this tobacco so that it shall speak truthfully for us. You must speak truthfully for us as we offer the tobacco," is what (the man) said to (the Spirit of Fire). "And the same with regard to this one, He-who-lies-peeping-through-the-smoke-hole. Life is what we ask from the buffaloes. Moreover, you must will away from us disease from this one gens in the (entire) extent of those related to each other. That is what we ask of you for the (entire) extent of the Feathered gens. Verily, you must even bless us with far off old age; that is what we ask of you, our grandfather. You must speak truthfully for us who belong to (this) one gens. Moreover, disease must not smite us. Moreover, if we meet war, then let us not stand about with shamed faces. Verily, you must only bless us so that we may go about making ourselves resplendent with (the trophies of) war (?). That is the way you must bless (as many of us as) belong to this gens. Moreover, you must dedicate one slice to us, the finest slice you have made. That is what we desire of you. At the time you light and smoke (this) tobacco, in return you will be mindful (of our prayers)." That is what he said to the Spirit of Fire. "And (grant us) old age."

As soon as he had finished his speech they sat down to rest and began singing; they began singing. As soon as they had ceased singing the first time, the ceremonial attendants were given (charge of) sugar, and they went about giving invitations. The buffaloes are handed the sugar (symbolically). And this is what (the speaker) said to them, "Well, eat. We, verily, have spoken to each other, (asking that) the Spirit of Fire truthfully tell for us that we dedicate the sugar." That is what he said to them. Life alone is what they asked from the buffaloes.

And at the time they stopped dancing the second time, then the smokers and dancers were fed.

And as soon as they stopped dancing the third time, then for the first time all ate. And all the (other) gentes were given the heads (of the dogs). The Bear gens was given one, and the Wolf gens,

[5] The original has a participial construction difficult to reproduce without violation of English idiomatic usage.

Mä'wäwi'sut$^{A'}$, ka'ō'ni Mäne'senōgimā'wi'sut$^{A'}$, Paga'amä'wi'sut$^{A'}$, Pä'cego'sī'wi'sut$^{A'}$; ō'ni Nenu'swa''ckwätcig$^{k!'}$, Mōwe'tī'agigä'' īnig$^{k!'}$. Kī'citcägipa''kime^{d}tc īnī'yätug ä'wäpi'sīga'i'gäwā^{d}tc$^{!'}$.

Ä'wäpetu'nämu^{d}tci kī'gänut$^{A'}$. Tcägi mā'a'g änā'kuna'mowā^{d}tc ä'ā'^{d}tcimu^{d}tc ä'cipa'käyā'kunamā'gäwā^{d}tcigä'$^{!'}$; tcägi'megu manetō-'ä'a'i kīyōtäne'niwa' ä'awatenamawāwā^{d}tc$^{!'}$; tcägi'megu ā'pe'n ä'cinatotā'siga'wāwā^{d}tci pemātc'siwen$^{n!'}$, ka'ō'ni negu'twāpyäg$^{k!'}$. Ī'ni kī'cā'^{d}tcimu^{d}tc$^{!'}$, "Īni^{d}tcā' wī'u^{d}tciwī'se'niyäg$^{kwe'}$," ä''inā^{d}tc$^{!'}$. "Wī'seni'g$^{ku'}$. Nekī'ciku'kakanōneti''sopena Ä'ckutä'nä'sīwa," ä''inā^{d}tc$^{!'}$, "ä'cinatotā''soyāge nekī'ciwītama'wāpen$^{nA'}$," ä''inā^{d}tc$^{!'}$.

Kī'ciwäpiwī'se'niwā^{d}tc ä'wäpinā'gäwā^{d}tc$^{!'}$; näpe'e pe'pigwä'ckwi ä'anwäwä''tameg$^{k!'}$. Ī'n ä'cawiwā'te'e na'ina' ä'ckikī'gänug$^{k!'}$.

Ka'ō'ni negu't ä'wäpetunäme'te'$^{e'}$, kä'käneta'megu, wī'na'ikanaka'nawi^{d}tci manetowa'i kätemi'nāgut$^{A'}$, wī'na'ānagetu'nämu^{d}tc$^{!'}$. Mani^{d}tcā''yätug änetunämu'te'$^{e'}$, "Na'i', tcā'g änägō'magigi mämāto'mā^{d}tcigi manetowa'$^{!'}$, nā'ka'^{d}tci mämī'camāgätcigi tcäg änägō'magigi mämātomutcigigä' kwīye'na ke'te'n$^{nA'}$, wī'na nō'^{d}tc$^{!'}$, i'cī''täwag$^{k!'}$, wī'na nō'^{d}tc$^{!'}$, ke'te'n$^{nA'}$, wī'na nō'^{d}tc$^{!'}$. Mana''ka nīgāni wī'anemime'to'sänenī'witcig$^{k!'}$, wī'na nō'^{d}tc$^{!'}$, ā'gwi wī'na'ima'katäwī'wā^{d}tciu$^{n!'}$, wī'na nō'^{d}tc$^{!'}$. Nanō''ck$^{we'}$, nō'^{d}tc$^{!'}$, wī'anemi'ca'wiwag$^{k!'}$, wī'na nō'^{d}tc$^{!'}$. Ma'ni negu'ti mī'-'sōn$^{n!'}$, wī'na nō'^{d}tc$^{!'}$, änegi'ku'ckamō''iwā^{d}tc$^{!'}$, wī'na nō'^{d}tc$^{!'}$, ä'cinatotā''swāwā^{d}tci kätemināgowā^{d}tci'$^{!'}$, wī'na nō'^{d}tc$^{!'}$, 'ō' wīnwāwagä', wī'na nō'^{d}tc$^{!'}$, ä'ciketeminā'gowā^{d}tci nenu'sō'$^{!'}$, wī'na nō'^{d}tc$^{!'}$. 'Ō', wī'na nō'^{d}c$^{!'}$, kī'katawipa'kitäpenä'tō^{d}tci u'wīyawi, wī'na nō'^{d}tc$^{!'}$, u'wiyawi, īninā''yätug ä'myāna'ōnätc nenu'sō'$^{!'}$, wī'na nō'^{d}tc$^{!'}$. Ī'n$^{n!'}$, wī'na nō'^{d}tc$^{!'}$, ä'ciketeminägu'te'$^{e'}$, wī'na nō'^{d}tc$^{!'}$. Mana''k$^{A'}$, wī'na nō'^{d}tc$^{!'}$, ä'a'kwā'kamiga'k$^{!'}$, wī'na nō'^{d}tc$^{!'}$. Ī'n$^{n!'}$, wī'na nō'^{d}tc$^{!'}$, ä'a'kwā'kamiga''tenig$^{k!'}$, wī'na nō'^{d}tc$^{!'}$, wī'mawikīwāgwa'tenigi ma'ni mī''ce'kwaiyi nenu''swimī''ke'kwai$^{y!'}$. Ī'n änänemegu^{d}tci kätemināgu^{d}tci'$^{!'}$, wī'na nō'^{d}tc$^{!'}$. Nā''ka mänwī-'ka'mugwän$^{nA'}$, wī'na nō'^{d}tc$^{!'}$, kuta'gi a''ki a'ci''tōwet$^{e'}$, wī'ā-^{d}tcime'to'säne'niwi^{d}tc$^{!'}$, wī'na nō'^{d}tc$^{!'}$. Ī'n ägu^{d}tci kätemināgu^{d}tci'$^{!'}$, wī'na no'^{d}tc$^{!'}$. Nā'ka'^{d}tc ā'co'wi menō''tanegi wī'mämyānutamā'gägwäna ketōgimāmenānani kīwimämyānutamōnowagwän$^{nA'}$, nānō'ta wī'a'kwi''ä'ä^{d}tc$^{!'}$, wī'na nō'^{d}tc$^{!'}$, ketōgimāme'nānani kīwimyämyānutamōnowagwän$^{nA'}$. Nā''k$^{A'}$, wī'na nō'^{d}tc$^{!'}$, mā'a'g$^{k!'}$, wī'na nō'^{d}tc$^{!'}$, pä'käyā'kunama'wutcig äyī'g$^{k!'}$, wī'na nō'^{d}tc$^{!'}$, negu'-twāpyägi ä'manātāpyäga'tenig$^{k!'}$, wī'na nō'^{d}tc$^{!'}$, wī'nāpā'kū-'kōnag$^{kwe'}$, wī'na nō'^{d}tc$^{!'}$. Īni^{d}tcā', wī'na nō'^{d}tc$^{!'}$, nīnagä', nō'^{d}tc$^{!'}$, ma'n ä'inäne'miwā^{d}tci manetowag$^{k!'}$, wī'na nō'^{d}tc$^{!'}$. Ī'n$^{n!'}$, wī'na

and the War Chiefs, the Ringed Perch (?) gens, the Deer gens; then those who belong to the Buffalo Society, and these Dirty Ani. As soon as all had been given (the above) then, it seems, they began to pour out (the rest).

Then the one giving the gens festival began to make a speech. He told how all these persons had made their plans and how they consecrated (the food and tobacco); (he said) that they extended (the offerings) to all the little manitous and creatures that crawl; that from all alike they asked for life, and one slice. As soon as he had said that, "That is why you are to eat," is what he said to them. "Eat. We have, verily, spoken to each other, telling the Spirit of Fire," he said to them, "what we ask for," he said to them.

As soon as they began eating they began singing; I mean (first) the flute was blown. That is what they did the first time the gens festival was held.

And one person began to speak, one who knew how, one blessed by the manitous to be in the habit of speaking, to be accustomed to speaking. This, verily, it seems, is what he said in his speech, "Well, all to whom I am related who are worshipping the manitous, and those serving as ceremonial attendants, all to whom I am related who are worshipping, surely, so be it, perform (this ritual) correctly, so be it, surely, so be it. Those who will exist as mortals in the distant future, so be it, will not be in the habit of fasting, so be it. They will continue, so be it, to act blindly, so be it. This is what members of this one gens, so be it, ask from those by whom they were blessed, so be it, oh, so be it, in accordance with the way in which they were blessed by the buffaloes, so be it. Oh, so be it, as soon as he (the particular one blessed) had nearly made himself stumble from hunger, so be it, at that time it seems he made the buffaloes feel sorrowful, so be it. That, so be it, is how he was blessed, so be it, until yon distant time, the end of the earth, so be it. Now, so be it, at the end of the earth, so be it, this scalp, this buffalo-scalp, will be lying around. That is how he was thought of by those who blessed him, so be it. And whosoever takes good care of (this form of worship), so be it, if another earth is recreated, will exist as mortal again, so be it. That is what he (the particular one blessed) was told by those by whom he was blessed, so be it. And whosoever from without shall go about speaking evilly, whosoever shall go about speaking evilly of our chief, whosoever shall go about speaking evilly of our chief shall be unsuccessful in his desire, so be it. And, so be it, those to whom the offerings have been made, so be it, also, so be it, shall grant us in return, so be it, one slice, the choicest one, so be it. That, verily, so be it, is the way the manitous thought of me, so be it. That, so be it, is why I am able to speak (this way).[6] That is all, all

[6] A trifle free, but the exact sense.

nō'^{d}tc$^{l\text{'}}$, wä'^{d}tci tanetunä'moyān$^{n\,l\text{'}}$. Ī'ni, tcā'g änāgōme'nagōwe." Ī'n änetu'nämu^{d}tci känaka'nawit$^{A\text{'}}$.

Ka'ō'ni nā'$^{\text{'}}$ka kī'cinaga'mowā^{d}tc ī'ni nā'$^{\text{'}}$k ä'wäpinī'miwā^{d}tc$^{l\text{'}}$. Ī'n änā^{d}tci'moyān$^{n\,l\text{'}}$. Ī'n ä'$^{\text{'}}$cikeg$^{k\,l\text{'}}$. Ka'ō'ni nā'$^{\text{'}}$ka pōninī'miwā^{d}tc ä'nowe'gāwā^{d}tc$^{l\text{'}}$. Wä^{d}tci^{d}tcā'nowe'gāwā^{d}tc i'ciwäpi tāta'gi ma'ni me'tō'^{d}tci ma'ni tāta'gi mā'^{A}'gi ne'nu'sōgi me'tō^{d}tci'megu tāta'gi tcā'gi ma'ni mene'$^{\text{'}}$si īy ä'na'ikākīwītā'gwä'igi ne'nu'sōg$^{k\,l\text{'}}$. Me'tō^{d}tci' tāta'g ä'kīkīwi'kana'wäwā^{d}tc$^{l\text{'}}$. Ī'n ä'ciwäpa'wiwā^{d}tc$^{l\text{'}}$. Tcā'gi ma'ni 'ne'cāpwi'$^{\text{'}}$kana$^{we\text{'}}$,' wä'^{d}tc i'ke'towā^{d}tc ä'naga'mowā^{d}tcī'. Ī'ni wä'^{d}tci nowe'gāwā^{d}tc$^{l\text{'}}$. Ka'ō'ni pōninā'kanī'miwā^{d}tc ä'anwäwä'ta'mowā^{d}tci pe'pigwä'ck$^{w\,l\text{'}}$. Me'tō'^{d}tc ä'ā^{d}tci'mowā^{d}tc ä'mamāto'mowā^{d}tc$^{l\text{'}}$. Ī'n ä'ca'wiwā^{d}tci nyänenwi'megu. Tetep anwäwä'$^{\text{'}}$tamōgi pepi'gwä'ckon$^{n\,l\text{'}}$. Ī'n ä'ca'wiwā^{d}tc$^{l\text{'}}$. Kī'cipōninīmī'wā^{d}tcin ä'wäpinā'kakanaka'nawi^{d}tci kuta'g$^{kA\text{'}}$. "Na'i, mämāto'mutcig$^{k\,l\text{'}}$, tcā'g änāgō'magig$^{k\,l\text{'}}$, nā'$^{\text{'}}$k$^{A\text{'}}$, wī'na nō'^{d}tc$^{l\text{'}}$, kī'gänōni nänа'ine^{d}tcātamā'gātcig$^{k\,l\text{'}}$, tcā'g änāgō'magig$^{k\,l\text{'}}$, nā'$^{\text{'}}$k$^{A\text{'}}$, wī'na nō'^{d}tc$^{l\text{'}}$, tcītapitamā'gātcigi mamā'tomōn$^{n\,l\text{'}}$, tcā'g änāgō'magig$^{k\,l\text{'}}$, wī'na nō'^{d}tc$^{l\text{'}}$, īnu'gi ma'ni manetowa'i ä'kī'cināpinu'ta'wāwā^{d}tc$^{l\text{'}}$, wī'na nō'^{d}tc$^{l\text{'}}$. Ī'n$^{n\,l\text{'}}$, wī'na nō'^{d}tc$^{l\text{'}}$, ne'ka'nikī'ce'gwe ä'maiyomaiyō'kāta'mowā^{d}tc uwī'yāwāwi. 'Ō' kīnā'nagä', nō'^{d}tc$^{l\text{'}}$, ta'$^{\text{'}}$swi ne'kwāpetamā'gäyagwe mamā'tomōn äyī'g$^{k\,l\text{'}}$, wī'na nō'^{d}tc$^{l\text{'}}$, ī'ni wī'inäne'menagwe äwatā'kunamawutcig ā'ku'näwan$^{n\,l\text{'}}$, wī'na nō'^{d}tc^{l}."

Ī'ni^{d}tcā' änā^{d}tci'moyān a'sā'm īn ä'akwi'sāgi ma'ni me'sena'$^{\text{'}}$igan$^{n\,l\text{'}}$. Ī'ni ta'$^{\text{'}}$swi.

ye to whom I am related." That is what the speaker said in his speech.

And then as soon as they had sung then they began to dance again. That is all I have to say. That is how it is. And as soon as they stopped dancing again then they danced out (of the building). Verily, the reason why they dance out and the meaning of it is, long ago these buffaloes were in the habit of roaming all over this island. So they (the people) as if wander about. That is how they began doing that. That is why they all say this, "I am roaming through," when they sing. That is why they dance out. And as soon as they ceased dancing again then they blew the flute. It is as if they told that they were worshipping. They did that four times. They blew the flute in a circle (i. e., east, south, west, north). That is what they did. As soon as they had ceased dancing then another began speaking. "Well, those who are worshipping, all to whom I am related, and, so be it, those who take proper care of (this) gens festival for (the members of the gens), all to whom I am related, and, so be it, those who are seated for (this worship), all to whom I am related, so be it, this day they have spoken to the manitous, so be it. Now, so be it, the entire day they have wailed for themselves. Oh, we also, so be it, as many of us as have come to participate in the worship (i. e., eat the sacred food) also, so be it, will be thought of in the same way by those to whom tobacco was offered, so be it."

That, verily, is (as much as) I relate, for this paper is too much used up. That is all.

Linguistic Notes on the Indian Text

Barring an unusual case of sentence combination (at 48.35, if the text is correct) there are no purely grammatical peculiarities in the Indian text which do not occur in previously published Fox texts; and only one, so far as I can recall, that has not been discussed previously. This is the simple participial of ordinary passive requiring an agent (either expressed or understood). Such a form is kätemināgut^{Ac} "the one blessed by (the manitous)" at 52.14. The structure is the passive sign and the intransitive termination of the simple participial, third person animate singular as subject. I do not think a complete series of this exists, but if so, it must be very rare. The form kätemināgowā^{d}tci^{ic} at 52.23 is an obviative. The structure is discussed by me in the Fortieth Annual Report of the Bureau of American Ethnology, page 493. For the reasons given above I refrain from further grammatical comments.

Lexically the Indian text contains four stems[7] not given previously:

Anā'kä- string (of a bow); -n- instr. 46.1.

-'kanawä- roam. 54.8, 54.9.

-tenyä- shoulder (substantival). 46.1.

nagwi- center (apparently always reduplicated nanagwi-; -tä- copula). 46.1.

[7] I am not sure whether ne'tawi- and nä'tawi- are the same.

RITUALISTIC ORIGIN MYTH OF THE BUFFALO-HEAD DANCE, BY A. KIYANA

First Version

(This is the story of) how one young man was blessed by a buffalo long ago, and what he did from his childhood upward.

It is said that when he first commenced to walk his parents went along on a buffalo hunt. He also went. Then at one time the buffalo hunters camped on a spot for some time. There was a pretty little brook there.

It is said that the baby was seen accompanied by a little buffalo. It is said that it indeed was very small. Still it was indeed like the other large buffaloes. The one who spied them looked on. He returned. The parents did not notice anything at all peculiar about their child. It is said that the one who spied him told about it. He told about it to many of them. They then went over to look at him secretly. It is said that some could not see him and that others saw him. They then went to the parents and told them about it. They were observant for the first time and went thither. And some kept watching him. Suddenly the little buffalo started to walk away toward the water. The baby was looking toward the place where it had disappeared. Then indeed the parents came out into view.

After they came into view they went to look at the tracks of the little buffalo where it had started to wade in. Indeed they could not trace it. Yet the water was shallow everywhere. It is said that they now told this to the parents. Their faces showed signs of fright.

As soon as they had told them they moved off hurriedly. They then started on the buffalo-chase.

They now had begun to roast the meat. The buffaloes were very fat. As for that baby, he could not at all eat those buffaloes. They nevertheless put some into his mouth. He would vomit. Whenever they put the roasted buffalo meat into his mouth again, he would do the same. Indeed he would vomit. Indeed he could never like the taste of the buffaloes. They would now kill other little things for him. They would kill little birds for him. He would indeed eat these little birds. He had a great liking for them. It is said that these were then the ones the boys would bring to him. It was not merely one boy but any of the boys.

When they had all returned they now told how he was playing with that little buffalo. Some of the older ones thought something of him. Indeed his parents were yet quite young. He was thought of a great deal by the older ones. His parents did not, however, and they would sometimes strike him. Again, they would scold him severely. Yet he seemed to be heedless of this and would be very naughty. Still, he could not eat the buffaloes, nor even the deer.

And later when he grew to be of some size he was again seen climbing up the middle of a precipice. There were indeed many who saw this time. The rock was slippery, but he climbed unconcernedly. He climbed to the top and disappeared. After he had disappeared he came into view on the run. He gave a long leap. It is said that he did not fall swiftly. And he stopped in the air any time. A little later a cougar came running into view, and he also would do the same thing, and gave a long leap. His flight was terrible and he was smashed to pieces. The boy now at last started to fall down slowly. The boy fell down just as he wished. Unheedful, he now went and took hold of the cougar. "Gracious!" he kept saying to it. Then they who had spied him went thither. They finally came up very close to him. It is said that that was all that he would say—"Gracious!"

Then it is said his uncle (mother's brother) went to him. "What are you doing, mean man?" he said to him. "Hardly anything at all. I was hungry for this one and wanted to eat it," he replied. "Well, I will take him for you," he said to him. He took it for him to the houses. He brought it over there. "You will now cook it for me," the boy said regarding that cougar. "Those are not ordinarily eaten," his parents said to him. It was in vain, for he finally started to build a fire. He desired to singe off the hair. Then another man said to him, "Now, my friend, I will skin it for you." He consented. He (the man) started to skin it for him. The boy was sitting around there. Then he said to his mother, "Now, mother, cook for me." He finally induced her to do so. She cooked for him. After it was cooked, after much was cooked, it was served to him in a plate. After it had been served to him he said to that man, "Now, my friend, eat with me." Then the man said to him, "All right." It is said that his parents refused him when he said, "Eat with me." The other man ate with him. The boy ate it heartily.

Then that boy said to the man, "Now, it is from this that you will not fear our enemies. This one is terrible, but still we ate it. Indeed from now on your enemies will always fear you. They will be afraid of you. They will fear you on account of this. Again, these are indeed strong. Yet you will be just as strong. Your enemies will not overpower you. Indeed you can now capture them.

You may bring them over here and they will not overpower you. You will indeed do that."

Then there was a war party. The man went along. Truly he indeed did just what that boy had said to him. He captured eight of his fellow men. He also captured six virgins. Indeed he also became a warrior. When he returned he went to that boy. "My friend, what you have said to me, I have truly indeed done. You are right in what you have told me. I did just as you have said. I became a warrior. Also I have taken captives. I have captured my fellow men and also maidens," he said. "Indeed I love you very much," he said to him.

Then the boy brought extreme hatred into the heart of his father. He brought this hatred into the heart of his father because he did not tell him to do that.

Then after he had grown a little larger they moved camp. Indeed, they were going to leave their home. They were going to cease living there. Now there was a large river that flowed by. That boy was remembered. He was besought to tell them where they might cross that large river. When he was besought he replied, "Why, it could be crossed any place. You do not have to ask anything about it from any one." His father scolded him. "As for me, if you should cross this, I, too, would cross it. I would not have to say to you, 'take me across.' Even if you were to go along on the top of the water, I, too, would go that way," he said to his father. Then the one who ate the cougar was told, "Hey, you have been besought. You had better think about the route upon which you are to carry the people." Then they again came to him. "You and your father will both have to go over there," he was told. He went along. When they came to where they were gathering they asked him, "Now then, when are you going to start off with those whom you are to take across?" "Why, shall I lead them across?" "No," he was told. "It doesn't matter. You have asked me that. You can do as you wish. Indeed, as you have the power, I shall say 'all right' to you," the old men were told by that boy. "Well then, to-morrow, early," he was told. "Indeed, we will do that to-morrow early. Yet you are to do this, you are to sleep after midnight," he said to them. "You can visit each other so that you will not become sleepy. Indeed every one must go out and visit. Then after midnight the young men must lie down. They will not court women. If some one does not take heed he will stay right here. I shall not be able to take him along. That is why I have to tell you. And early in the morning just as the sun comes out we shall all be awakened. You will name some one. The one whom you name shall come and sleep in our dwelling so that I can awake him

early," he said to them. "He will wake every one of you by calling. Even if some one is fast asleep he will be awakened by that one. That is all," he said. Then they told about it. Every one of the Indians were told what they were to do.

Then that night they visited each other. When some one fell asleep he was indeed awakened. The one named to call them went over to the boy's dwelling to sleep. He felt honored, indeed, in his heart. Everywhere the men were desirous of being named. Soon they knew that midnight had come. Indeed, just about that time the one appointed called out, "Go to sleep," he said, calling them. There was no one who was in his senses. Nor was there any one walking around. Then when it was nearly daybreak that boy went outside. He gave a speech: "Now as I have been besought, I also beseech the manitous that carry the dwellings." That is how he spoke. "Indeed, this very night," he said in his speech. It is said that was all that he said. After he had thus spoken he went and laid down. He then awoke early in the morning and their dwelling looked differently. It happened that they had their dwelling now across the river. Then he awoke his father. "Now, my father, awake," he said to him, "you must walk out," he said to him. He went outside. When he came in he said to him, "Why, indeed, you have the nature of a manitou." The one who was to wake the people by calling them was snoring loudly. He was fast asleep. Then indeed later, after they had cooked, he was awakened. There were no others who had awakened. "Now then, it is now daylight," he was told, "This is what you are watching, the call to awaken the people. You may now wake them by calling," he was told. "This is what you are to say to them: 'It is now daylight; wake up.' That is what you must say to them, and also 'you must go out and see how it is.' " he was told. "Very well," he said. He started to go out, as it was daylight. "Wake up; you must go out and see how it looks," he said to them. Truly indeed they all awoke. They all awoke just as soon as they heard his call.

It is said that he now went inside. He simply gave one call. Indeed that was just what he did.

The people now commenced to eat. None of them recognized the place upon which they were. "Yonder is where we lived," they said. They forgot nothing. Everything was there that belonged to them. They then considered that person as having the nature of a manitou. Every one of them loved him. But they, his parents, did not know how to treat him well. Then, it is said, they were both instructed how to love him, what they must think of him; and also how they were to speak quietly to him. Then the man, the father, was reminded of it in his heart. Indeed he now at last loved him.

It is said that he now began to make him fast. He now told him that he thought him a good-for-nothing when he ate a cougar. "That is the reason why I formerly did not treat him well. Now I shall try to treat him well," he said concerning that boy. Then it is said he began to make him fast slowly. He now made him a bow and also blunted arrows, also flint arrowheads, also sharp-pointed arrows. Indeed he made him several kinds of blunted arrows which looked differently. Yet he made him four at a time. The boy thought them cunning. Then his father made him a lacrosse stick, and indeed also a ball. Then it is said that he made him a buckskin shirt which was very pretty; and also leggings which were fine indeed; also a quiver which was decorated with an otter hide. Also he made a pretty shield for him; also a strap for captives. "That is all. These are your possessions which I have made for you. Since you are a boy you will use these blunted arrows. After you grow a little larger then you will use your lacrosse stick and ball when playing. Then indeed at the same time you will use your arrows when you accompany a war party; and also your shield and captives' strap. When you capture the Sioux you will tie them with this," he was told. "Then when you have grown to be a young man you will wear this ornamental clothing," he was told. "When there is some amusement going on you may wish to wear all of these. That is what you must do, my son. Whenever you know that you are going to wear them all then indeed you may wear them all. It is difficult indeed for you to wear all of these during any kind of an amusement. Indeed you must think always about this in that way. You must wish to wear them all," he was told.

Then the boy began to fast. He was fed at noon. The entire winter his face never went without charcoal. He would be fed only at noon. He did not cease fasting until the trees began to bloom. "You have now fasted for one time. There is yet more fasting for you next winter. Again, you have fasted in an easy way. When you have grown up I shall make you fast a harder way. Since you are now a child I shall make you fast in a gradual way," he was told.

Then again that winter he fasted. He would be fed at nights. Indeed he always ate at night. It was always indeed at night; he would never be fed before. Whenever it was noon he would think in his heart, "I used to eat about this time." Indeed he was finally poor by spring. His flesh left him. The father was unheeding. Then his wife said to him, "You have treated him extremely hardly. When he has grown up then you should treat him that way," the woman said to her husband. Yet the woman was not believed in.

When it was indeed past spring they ceased making that boy fast. Exactly when he ceased fasting a war party went off. It is said that

the boy had two sisters. After the war party had been gone four days he went after them. He only took his arrows and his captives' strap, his shield, and his sharp arrows. It is said that was all he took. He then took four ears of corn with him for food. He did not tell that he was following the war party. He caught up with them after a long distance. After catching up with them the boy walked along behind the rest. They discovered him when they stopped to rest. "Now you may go back," he was told by some. "It is impossible," he replied. Then the leader of the war party scolded them. "Now cease saying anything to him. Don't you know how he is?" he said to them. They stopped saying anything to him. They suspected that he had the nature of a manitou. He told from where the attack would be. That boy was told how many families there would be. Then, it is said, it was told where the chief would be. "There is where the chief will be," it was said. "Yet that is the place everyone will watch," it was said.

They then attacked the village. As for the boy, he was seen with the men. It is said that he captured the chief, also a young man, and a virgin. That is what is reported of him. And he captured an old woman. It is said he tied these four together. Indeed he also brought many heads. On one side he held firmly those whom he had captured. He brought them over there. It is said that he then ran off again. It is said he was now seen fighting a large man. Indeed he went after him single handed. The Sioux lay under him as he strove to take away his weapons. Suddenly he took them away from him. At this time he pounded the Sioux over the head. They then ceased fighting. He had killed many of the Sioux. The chief's young man (i. e., son) he captured, also the chief's maiden (i. e., daughter), and also the chief's sister.

When he came yonder he said to his father, "Now father, it must be that I now own all the things which you made for me," he said to his father. "You must now cease making me fast," he said to his father. "Why, my son, you may do so. I shall believe you. You will cease fasting. Still you have become a warrior, but you will not be wicked. You must live a quiet life," the man said to his son. "All right," he indeed replied.

Truly he was indeed quiet after having become a warrior. He would go off suddenly for a long time. Soon his father asked him, "Where do you go?" "Nowhere," he said to him. "I just walk around," he said to him. Soon again he asked his son, "Now my son, tell me where you have always gone," he said to him. "Well, father, I shall tell you. I am going to only tell you. You are not to report me. You alone will know about me. You will now go east. Exactly at noon you will come to a hill. You will not be at a loss to recognize it. 'Well, this is the hill,' you will think in your

heart. No one will see you. Even if you are walking along on the prairie they will not see you. Do not think in your heart, 'I am being seen.' When you come to that hill, there are swamp reeds on the south side. That is the door. There will be willow trees standing around. There will also be a little river there. You may then sit down there. You will suddenly see some buffaloes. They are the ones who must go about. They will not do any harm to you. You must cast tobacco for them. They will come out in groups, the heifers, then the young bulls, then the old bulls, and then the old cows. Then last of all the calves will come out: at first the little bull calves, then four old bulls who watch over them; then the she-calves, and indeed four old cows. That is the way they will come out. That is where you are going. They will also hold a gens festival there," he said. "You are to sit over there. You may come back with me from there. That is where you are going tomorrow," he said to his father. "Indeed both of us may come back from there. If I should invite you you would refuse. If you are willing I would indeed invite you," he said to him. Then he said to his son, "I am willing."

The next day very early in the morning the boy departed. He was somewhat gorgeously attired Then, it is said, the man told some one with whom he was acquainted, "To-day I am going to the manitous," he said to him. "I am telling this to you only. You are not to tell this to any one," he said to him. After he had said this to his friend he departed. He simply walked on his way. He then saw some people who were hunting. He could see them, yet they could not see him. When he had come closer he heard a drum. He stopped. It is said that he now saw the ridge of that hill. He walked up to it exactly at noon. He went on the ridge and sat down on the south side where the swamp reeds grew, exactly where it had been mentioned. Surely he saw them coming out from among the swamp reeds. "Now then," he thought in his heart. It took some time for them to come outside. They came out in exactly the order mentioned. At last came only the calves, the little bulls, and also four great bulls. They looked terrible. Again, after some time they too went in. Also the little female calves came. They came out for a very short time indeed. Suddenly the man saw his son from where he was sitting. Indeed he came to where his father was sitting. "Now I have come to invite you," he said. "Very well," he replied. He went with him, half out of the notion. Lo! here was the door. He opened it. Lo! people were simply crowding each other in that underworld. The underworld looked beautiful. He did not then know what he was eating. He was the only one not gorgeously attired. Indeed, those people did not even notice him. "Why, it seems to me that I have seen these people as buffaloes,"

that old man thought in his heart. When they were told to eat they ate. He, too, ate. After they had eaten, his son said to him, "Sit down here. They are to sing the dancing songs. If you care to dance you may dance," he was told. That old man danced. He danced where his son was dancing. Then, it is said, that old man became unable to dance. It is said that he did not know how to dance when leading. After they sat down they all sat down. As for him, he did exactly as his son did. Now it is said that as soon as the sacred pack was wrapped up, he was driven away.

When he stepped out he could not now see his son. The latter had turned into a buffalo. As for himself, he was followed by an old man. When he looked back, lo! here was a large dangerous-looking bull. The man did not even know what he was doing as he fled. That bull simply gazed steadily at him. The man then looked at the buffaloes as they grazed about.

Then suddenly one buffalo began to wallow in the dust. After that one bellowed four times the young went to their mothers. Suddenly one came running toward the man. It was a young bull. He looked very crossly. Indeed it ran to him. He felt lost in his heart when it was indeed running close to him. "Hey! hey! hey!" he said to it as he waved his arms. The man was agitated. When the other ran upon him he flung himself on the ground. "Oh my!" he said and laughed. The man was laughed at. "What was the matter with you?" the man was asked. "It may be that I have frightened you." "Indeed you frightened me," the man replied. They departed. "What was it that we ate," he said to his son. "They were snapping turtles," he said to him. "Those are the ones they offer in their gens festivals. Also badgers, and turkeys, and prairie chickens, and ground hogs. That is all they offer in their gens festivals. And also maple sugar and mulberries," he said to his father. "Oh, that's the way," he was told. Then he said to his father, "Now, father, you have seen these buffaloes. You have also seen what I am. Indeed it seemed as if I were a buffalo. It was not so. I have been only blessed by the buffaloes. As for me, I can turn into a buffalo. I consider them in my heart as a people. You, too, have now seen them. It is very likely that you too will cease eating them. You may indeed do as you wish. Indeed if you say, 'oh, I am going to eat them,' you may eat them. It is most probable that you will cease eating them," he said to his father. Then he said to him, "I shall tell you again what I know about you. I had told you not to tell this to any one, father. Still, you have told your friend what you were to do. You told him, 'I am going to the manitou.' These also, too, knew about you. That is why they said of you, 'he may be invited; he might lie to his friend.' As for myself, I shouldn't have invited you. Those who were giving the gens festival

told me that. That was why no one would speak to you. They were afraid that you might tell something," the man was told by his son. "Indeed, it is likely that you would have been blessed in some way if you hadn't talked too much. Now indeed it is just as it was. You will not again see how the buffaloes enjoy themselves. Those buffaloes have better and more amusements with each other. You now know what I do around here. I like it better there when it is like that. Here we do not have ceremonies in the right way," he said to his father.

Then the boy would indeed always be going off here and there. Indeed he ceased making acquaintances with boys of his own generation. And he indeed ceased to pay any attention to those ornaments which were made for him. He only arrayed himself in a little finery, and that was sufficient. The only thing he cared for, indeed, was the middle feather of an eagle's tail; and also the plumes of the eagle. He was pleased when given these. It is said that he was told by the buffaloes to fetch these to them. He also took Indian tobacco to them; nothing else but Indian tobacco. Always indeed he then would be summoned to the manitous' land. Whenever a manitou wished to do anything he would be summoned.

Then his mother made him a beaver-skin bag for his pipe. "It will be called a tobacco bag," he was told. They decorated it with feathers. Eagle plumes hung from it, and also the middle feather of an eagle's tail. It is said that every one of the manitous admired it. Whenever the manitous desired tobacco it was taken out from there. The smoke smelled rather well as those who were given tobacco smoked it.

It is said that finally the boy indeed grew up. After he indeed was a young man they again besought him. It was something like the other time, only this time they were pursued by people. It is said that many of them pursued them. Indeed there were many who spoke different languages. They, the Meskwakies, were being constantly killed. They were driven against a large river. They knew that they all would be slain. It was then that they remembered that young man. They had indeed been headed off. Also they were cut off from where they came. Indeed then there was no place of safety toward which they might run. Then the young man said to them, "Indeed you must do the way you did before. Do not go anywhere. At midnight you must sleep. Yet you must not visit each other. Again, do not build fires. You must remain indeed in the dark. Still, let no one sleep before midnight. But you must indeed all sleep at that time, midnight. The one whom you have told to come is the one to come. At midnight he will hoot as an owl. Then you may lie down." "All right," the people said. It is said that at midnight the one who hooted like an owl

said, "Ko ko ko o, ko ko ko o wa." Indeed he called out the same way twice. The people then lay down, and thus fell fast asleep. Then those who were pursuing them awoke at midnight. Others went to sleep. Indeed they were guarded closely. Then suddenly there came darkness. It was cloudy. The Thunderers' mouths sent out fire. After it darkened they ceased sending out fire. Then, it is said, those dwellings moved across the river, indeed every one of them. Then the young man said, "Let there be land. When they have come to the middle of the stream there will be water. They shall all drown." The next day early in the morning he said to the one whom he employed, "All right. Awaken them." He awoke. "You must say to them, 'wake up; we are to see the people,'" he said. Then the latter called out, "All right; wake up; we are to see the people." He said the same thing twice. Every one awoke. They marched out. Lo! there was not any water. "'Do not run off in flight,' you must say to them. 'They will drown,' you must say to them," the crier was told. He said to them, "All right; do not run off in flight. It is said that they will drown," he said to them. The foe suddenly then appeared. "At last," the Meskwakies said. The leaders of the foe, four in number, came on. Indeed, every one of them were coming. They waved their hands at them in derision. When they came to the middle there was water. The Meskwakies gave a whoop for them. Indeed they all suddenly disappeared. They were all drowned. The dwellings stood just where they were. Moreover, some Meskwakies were smoking as before. "That's the way," they said as they moved off. Indeed they moved off to where they did not know.

Then that young man had grown to be quite a young man. He was told to say which way they were to move. "That is impossible. I did not think in my heart that I was to lead the camp," he said to the people. "Indeed you can mention some one among you who is to lead us," he said to them. "Why, I have taken you through hardship. It seems as if I had made you well. Again, I have drowned for you all those who were pursuing us," he said to them. "Indeed that is the service I have been to you. As for this, there is no fear at all here. We could simply go around and have abundance of meat food. All you have to think about is game. Indeed that is all. You do not have to be afraid of any one. That's the way it is," he said to the people.

They felt proud. The talk gladdened them in their hearts. Then the one who was to lead the camp was named. "All right," he said. He led the camp in moving. After he had led them for four days, he said, "Now we will wait and have some game to eat. The men are to eat. They are to kill much game separately for our friend so that they may eat turkeys and badgers." The men hunted.

Then they surely killed many deer. The young man was fetched many turkeys and badgers. "He (the one appointed) surely is right, mother," he said to his mother. "Is it not possible that he is only fooling?" she said. He again said that to his father. "Is it not possible that he is only fooling? When you say something it is so. That is the way you have been thought of. That is what he does. That is what he knows too," he was told by his father.

They indeed cooked two turkeys at a time for him. He continually ate them up. And he also would eat two badgers at a time. It is said that he was by no means a large man. He was slim but still he would eat much. And his mother said to him, "Now my son, I do not know why, but I am always worried over you because you eat too much. 'Sometime my son's intestines will be broken,' I always think in my heart. That is what I think about you, my son," he was told by his mother. "Why that is my favorite food. Nothing will happen to me. I always feel all right after eating much. Nothing will happen to me," he said to his mother. Then he said to her, "Do you see what I am?" That young man then turned into a buffalo inside the dwelling. She feared him. He then changed into an Indian. After he changed into an Indian he was told, "That's it."

He then said to his mother, "You must make me a bag; make a pretty one for me. Make it of any size," he said to his mother. "Very well," she replied. "However, you must make it for me outside. Indeed you must always keep it outside," the woman was told. "After you have made it then you may tell me, only then," he said to his mother. "You must indeed make it slowly. Do not think in your heart of making it in a hurry. At any time will do. If you make it far off it would be very clean," he said to his mother. "Indeed I shall do exactly so," he was told by his mother. She then went far off where it was quiet to make it. She made it slowly. Later she finished it. It is said that she kept it in the hollow of a tree. After she had made it it is said that she placed the bag there. She then told her son. "Well, I have made what you told me to make," she said. "To the east here is a hollow elm tree; there is where I placed it," she said to him. "To be exact, the tree leans toward the east; there is where I placed the bag." "Oh, now you have made a very nice one for me, mother," the man said. He then went for it. Lo! here it was. When he brought it he burned a disinfectant. He smoked that bag. After he had wrapped it thickly he put it away. He hung it overhead in his dwelling.

While they were yet living there he suddenly went off. He brought a buffalo skull. It looked ancient. He then put it away and placed that bag inside it. He now went after a flute. He went off somewhere far off to get that flute. When he brought it he placed it with the skull and bag. Then he also got a gourd. He also placed that

with the other articles. He then brought two tails. He also placed these with the above. Then he brought four seeds. "These indeed are the same," he was told. Rattles of gourds were meant. After he had gathered all of these he had made a sacred pack. "I wonder what he is going to do with that buffalo skull?" was said of him. His father said that of him. He spoke harshly to him. "Why, it must be that you know nothing at all," he said to his father. "What do you know anyway? That is a sacred pack. It is going to be a sacred pack. That is what the people who are to come will call it. This will carry them onward. That is the end of my talk to you. Never again think anything about it in your heart. Is it anything to you? It is going to be my sacred pack," he said to his father. "Why, my son, I have spoken no evil against it. If I had spoken something evil against it then indeed I should have angered you justly. As it is now, I have only said a little. That is all," he said to him. His son walked off.

That sacred pack was hanging up there. It even hung up there for many days. They then went out to seek him. Again, any one who thought, "I am of sufficient age," looked for him, for they did not know what had become of that young man. It came to be winter. Then the parents began to fast. Virgins alone lived with that sacred pack. They loved it. They, too, fasted. Indeed they longed for their brother. It is said that they finally fasted for four years. At the end of four years one woman had a vision of her brother. "Your brother is worried over you alone," she was told in her dream. Then again, another one had a vision of him. "Why, he is travelling across the great sea," she was told in her dream. Now as for the parents, his mother dreamed that she was told, "When I speak to you, I speak rightly, mother." The man could not have any vision of him at all. And the one who first had a vision of him again had a vision of him. "Your brother will come this time; you will see him," she dreamed she was told. "It will be early in the summer. You must plant pumpkins. You will plant them for him. He is indeed hungry for them. Just as soon as he comes you will cook them for him. I shall tell you when he is about to come," she was told in her dream. "Yet you must forbid the people to fast. You must say to them, 'it is said that you must cease to fast,'" she was told in her dream. She told her parents. She told them exactly what she had been told to tell them. They were glad of it. When early summer had come, suddenly she was told in a dream, "tomorrow he will come at noon." She gave the information. "It is said that he will come tomorrow at noon," she said to them. Then the young woman herself began to cut up pumpkins. Exactly at noon she had completed cooking them. After they had cooled off properly her brother walked in. Then she said to him, "I have cooked

some pumpkins." His heart was gladdened. "Indeed I shall be the first to eat them. After I have eaten them then all of you may eat them," he said to her. He indeed ate them first. His sisters were proud and also his parents.

"Now then, the one who serves as a ceremonial attendant to the Feathered gens may come here," the young man said. He summoned him and said to him, "Now the members of my gens must hunt right away," he said to him. "Indeed they must gather the food in here tomorrow evening. We do not desire buffalo meat. Deer meat is proper, and any other kind of meat," he said to them. Then he told them about it. The one who was to go about as a ceremonial attendant went about saying, "Now you are to hunt all day today. If you obtain anything you may take in one half day after tomorrow. You may take it yonder," the people were told. "Very well," they said. "Very likely the one who went to unknown regions is going to hold some sort of a ceremony," some said.

Then the next day they brought together many things to eat, consisting of various meats. "Tomorrow morning early you may all come back here," he said to them. "Moreover, you are to tell those whom this ceremonial attendant did not tell when you see them. You should tell them to come early," he said to them. Then the next day they had all come. Indeed they, the members of the gens, had all gathered early. Then he said to them, "Now, men, I shall talk a little while before our ceremonial attendants come." "Very well," his friends said to him. "Some time ago I merely entered the homes of the manitous. I acted as a little boy. Children are always told to fast. Anywhere they are not told to eat even once, that is, the children of the manitous. Indeed they are always told 'blacken your face.' It is because they are manitous. I then would go out and visit another manitou. Why, I would be told the same thing by any one of the manitous. They indeed make each other fast. The children are never told to eat. Indeed it is so everywhere. I walked around because I wished to know how they treated their children. This fasting is what the manitous mentioned to each of them. Then I went to seek from where fasting came. I had to go where the Great Manitou is. That is where I traced this fasting. That is from where I return. After coming here I went to visit all of the manitous across the sea. They say this to each other, 'fast.' That indeed is what a child is told. That is what I have to tell you," he said to them.

Then his ceremonial attendant came. The ceremonial attendants began to come. They started to put in the kettles what they were to offer for the gens festival. Then after the ceremonial attendants had everything boiling he began to make a speech. "You must listen closely to me, men," he said to them. "It will not be that I

am merely fooling. That is the wish of the manitous themselves. It is not my wish—that is, what I am to say when I cast tobacco. You must listen carefully to me," he said to them as he sat down by the fire. "Now, our grandfather, Spirit of Fire, and you who dwell on high, this, so be it, tobacco, so be it, I first give you to smoke, so be it, so that you will carefully tell, so be it, our grandfathers, so be it, our wishes. You, so be it, have been named, so be it, to remain here and interpret, so be it, anything, so be it, we have thought about them, so be it. To-day, so be it, we have thought about, so be it, the manitou, so be it, who watches, so be it, this, so be it, earth, so be it, as long as it exists, so be it, who is under the earth, so be it, toward the east, so be it. He is the one, so be it, whom we mention first, so be it, as we hand this food, so be it, and, so be it, tobacco to them. When he, so be it, puffs it, he will think in his heart, so be it, of prayer to him. That, so be it, is what he shall think of our tobacco. Life, so be it, is what we chiefly ask of him, so be it. Then, so be it, again, the manitou who is in the south, yonder at the end of this earth, so be it, he also is one whom we worship, so be it. That is what he is to think of this our tobacco, so be it. Life in our being is what we ask of him. Again, so be it, we hand to him our cooked food, so be it. He will think, so be it, the same, so be it, of it for our sake. Again, so be it, the one who is yonder in the west at the end of the earth, also, so be it, is one whom we worship as we first hand our tobacco to him and also our cooked food. Still, in return he will bless us with life. That is how we worship him. Again, so be it, the one who is yonder toward the north at the end of the earth is also one whom we worship. He verily will think that because of our tobacco and cooked food. Indeed he will bless us the same because of it, so be it. That is what we say to them, so be it. They, so be it, have already been told what to do by their fellow-manitou, so be it, who is above, so be it. We desire, so be it, from them that which they were told, so be it, when they were first placed there, when they were told, 'this, so be it, is where, so be it, you are to maintain this earth, so be it, for our grandchildren, so be it, so they may walk upon it, so be it,' when they were told that by the Great Manitou, so be it. 'But, so be it, you will bless them in whatever way you wish to bless them, so be it,' it seems they were told by the Great Manitou. 'And, so be it, I did not even, so be it, save for myself one pipeful of tobacco. They, so be it, will raise that, so be it, for themselves. That is, so be it, one thing which you all will desire chiefly from them.' That, it seems, is what they were told by the Great Manitou, as they were seated in order by their fellow-manitou. And they have placed this lastly as their blessing—one slice. That is what we desire from them as a last blessing. So they will bless us with one slice, and give us that in return so that

if the manitou, so be it, starts war on his earth, so be it, we shall be mentioned with great pride, so be it. So we ask those manitous whom we worship to bless us because of our cooked food, so be it. They, so be it, shall be made mindful of what they have been told. That is what you must tell them for us, so be it, our grandfather, Spirit of Fire. You, so be it, have been told, so be it, that you would be the first, so be it, to enjoy this tobacco. Again, so be it, you have been told that you would be the first to have our cooked food in your mouth. That is what you have been told, our grandfather. You, too, then must chew up our enemies in war, so be it. You have been told that, so be it, by the great manitous. Again, so be it, The One Who Is Up Above here, has been told the same thing, so be it, by his fellow-manitous. 'You must go, so be it, yonder, so be it, and watch ceaselessly, so be it, our grandchildren,' is what your fellow-manitous were told, so be it. 'He, so be it, has been told to know, so be it, the inner thoughts of the heart.' The One Who Is Up Above, so be it, here, so be it, has been told, 'you, too, must go yonder and watch over whatever our grandchildren desire regarding their lives, so be it.' We then, so be it, depend upon you, so be it, in this way, so be it, to truthfully tell our desires for us, so be it. That is why, so be it, we tell you, so be it, as we hand you this, so be it, our offering, so be it. Then again, so be it, we also, so be it, mention, so be it, the buffaloes whose straight paths, so be it, run upon this earth, so be it. You must also speak to them for us, so be it. We also ask them to bless us with old age because of our tobacco and cooked food. That is what we ask of them. We ask, so be it, from, so be it, those whose paths run straight upon this earth, life, so be it, which is, so be it, only right, so be it. Then again, so be it, those whose trails are placed here, so be it, we also mention, so be it. As we have handled them, so be it, also our tobacco and our cooked food, they too may enjoy it with the others, so be it. Still, so be it, this, so be it, buffalo skull which is here will be the first, so be it, to be pleased, so be it. The one to whom this skull belongs will be pleased first of all. It is for no one else, so be it, but the one, so be it, to whom this skull belongs, that we first, so be it, burn our tobacco, so be it. That, so be it, is what you are to tell them, our grandfather, so be it, Spirit of Fire, so be it. These are the same whom we worship, so be it. Indeed, so be it, we ask, so be it, the same, so be it, from them, so be it. That, so be it, is what you must say to them, so be it, our grandfather, so be it. That is what these men, so be it, will say in their hearts, so be it, to-day, so be it. Again, so be it, the manitous whom we worship will bless, so be it, our ceremonial attendants, so be it, with life, so be it. Again, so be it, we ask, so be it, life, so be it, for our chief, so be it, as he spreads us out (in a village), so be it. Again, so be it, we

ask, that no one from without,[1] so be it, may ever have his heart's desire with respect to our chief, so be it. If he does not cease to think evil against our chief, so be it, you will instead dissolve him in your mouth, so be it, for us, so be it. That also is how we beseech you. You will softly chew whosoever from without [1] quarrels with our chief; that is, if we are given a kettleful in return, grandfather. Again, so be it, if disease stands about, may it not strike our chief's village. That is the way we ask the manitous whom we have mentioned and whom we worshipped to bless us, so be it. For they are manitous. That is why we continue to ask (blessings) of them, our grandfather. You must, so be it, indeed, so be it, tell this carefully for us, so be it. Again, so be it, he also, so be it, shall bless, so be it, with life, so be it, who carefully eats the food which we offer. That, so be it, is how we are heard to plead with our own voice, so be it. Collectively as a people, so be it, we ask it from the manitou, so be it. Verily they, the manitous, will bless us that way, so be it. Our grandfathers, so be it, will mercifully bless us that way, so be it. That verily is what, so be it, these our grandfathers who watch us on both sides will plead with them. He, the Spirit of Fire, so be it, and also, so be it, He Who Is Said To Be Above here, so be it, have been named, so be it, as they who will not, so be it, in any way, so be it, misutter, so be it, their words to their fellow manitous. It must be, so be it, long ago, so be it, when they began to tell their fellow manitous. That, so be it, is how we order them to carefully tell our desires, so be it."

He started to get up. Then he went and sat down. Then, it is said, he looked attentively. "Why, the drum will have to be tied for us," he said to them. "Well, go and borrow one from those who beat drums. We shall use their drum," he said to them. "You must also borrow rattles," he said to them. He handed tobacco to the one who was to borrow these things. He then departed. He ran as fast as he could. He went to borrow these things. They loaned them to him. Four men began to tie the drum. After it was tied some one was told, "Go after those things which are to be worn on the head," he said to a ceremonial attendant. Indeed the ceremonial attendant ran after it. After they had been gathered for him, he began to talk a little while to those with whom he sat. "Now these songs are few, yet you must remember them. Indeed I mean this for every one of you," he said to them.

He started to sing. They shook the rattles.

Where I waited for him;
(Repeat ten times.)

[1] The corresponding word with little change is rendered by Fox interpreters as "across the sea," "across the battle field."

Here indeed the little buffaloes do not know how to step around;
They deceived you;
(Repeat eight times.)

The buffalo's body;
(Repeat eight times.)

In the afternoons they graze;
(Repeat twice.)

I mean, the buffaloes here.
In the afternoons they graze;
(Repeat.)

They, the buffaloes;
(Repeat three times.)

These are the songs when they danced:

He has used what I went after;
(Repeat three times.)

Why, he is a buffalo;
(Repeat.)

This one, who walks the earth
Why he is,
Why he is a buffalo;
(Repeat.)

The feathered buffalo;
(Repeat.)

He, the feathered buffalo;
The feathered buffalo, he;
The feathered buffalo;
(Repeat three times.)

My horns are of an extreme size;
(Repeat.)

My horns are of an extreme size on my left;
My horns are of an extreme size;
(Repeat.)

The deceptive (?) buffalo;
(Repeat three times.)

Here on this earth;
The deceptive (?) one;
The deceptive (?) buffalo;
(Repeat twice.)

They had danced. A man was the leader. Indeed his legs were bare. A woman danced behind him. She followed the man who was barelegged.

When they had danced they then began to eat maple sugar cakes, also the maple sugar and the remaining sweet foods. Yet they only gave invitations when they were told to do so. The first man who was told to give invitations was the one who had bare legs. Then a woman who was also told to give invitations was the one who followed him. Then indeed merely anybody was told to give invitations. The ceremonial attendants were also told to invite the people. And whenever they were told to issue invitations they would be questioned.

"Oh, we are now the right number," is what those who gave invitations continued to say.

It is said that the man began to speak at length. This is what he said: "Oh, we have already told this one, so be it, our grandfather, so be it, the Spirit of Fire, so be it, to whom we offer this, so be it, our gens festival, so be it. We have first, so be it, handed him, so be it, our tobacco, so be it. He has probably told our wishes, so be it, long ago, so be it. We hand him, so be it, this, so be it, maple sugar, so be it, for the buffaloes, so be it. We have made it to look all, so be it, possible ways for those whom we worship. It is, so be it, for this reason that you may now eat, so be it, women and men."

That is how the speaker spoke.

Then after they had eaten this is what he said to them: "You may go and sit where you were seated, women and men." That is what he said to them. Indeed every one of them said, "Very well."

Then indeed the one celebrating the gens festival again said, "You may now serve the pumpkins. But you must have four bowls," he said to his ceremonial attendants. They began to fill up the bowls. And after they had been filled he said, "You must put much in each bowl." They indeed served much. They had now served all the food. They then put these bowls aside. One member of a gens was told to invite people for one bowl. That one gens ate only from one bowl. They would invite the fellow members of the gens. Then after all had come, he said, "Those are what we hand the manitous who are seated about us. The one who is in the east, so be it, at the end of the earth, so be it, is the one to whom we first hand these foods, so be it. Life, so be it, is what we collectively desire of him, so be it. Then again, so be it, the one who is yonder, so be it, at the end of the earth, so be it, toward the south, so be it, is also one whom we worship, so be it. We, so be it, also, so be it, ask, so be it, life, so be it, from him, so be it. Then again, so be it, the one who is yonder, so be it, toward the west, so be it, at the end of the earth, so be it, is also one whom we worship, so be it. We, so be it, also, so be it, ask, so be it, life from him, so be it. Then again, so be it, that is why we collectively worship, so be it, the one who is in the north, so be it, so that he will bless us the same way. That, so be it, is what we ask of him, so be it. For this reason, so be it, you may eat, so be it, women, and also men. Eat!" They said, "Very well," and began to eat.

He began to give them instructions: "Now indeed any of you may try to observe what is expected of us who belong to one gens. Now the manitous bless us so that we shall not think foolishly of anything in our hearts. That is one thing. Again, that you may not refuse whenever you are invited. Hence our fellow people will not be unwilling whenever we give gens festivals. Again, this: Should you be told, 'you will be my ceremonial attendant,' you must indeed say, 'Very well.' Indeed you must be willing. If you should say, 'I am

unwilling,' when some one asks you to do something, very likely you will be refused when you ask him to do something for you. That is the reason I tell you this when I say, 'always be willing,' " he said to them.

Those who were eating the pumpkins had now finished eating. "Well, you may at least move and go and sit where you have been sitting," they were told. "All right," every one of them said to him as they started to rise. "Now, men, we are to sing again," he said to them.

I shall make him stand;
(Repeat six times.)
This buffalo who is here
I shall make him stand;
(Repeat four times.)

For what am I thankful?
(Repeat twice.)
I am thankful for this tobacco;
Hand me that for which I am thankful.
For what am I thankful.

Wherever you may go;
(Repeat.)
Where you may go I shall go;
Wherever you may go;
(Repeat three times.)
Wherever you may go upon this earth;
What is it?

When they danced again they used these songs:

A clean buffalo spoke to me;
(Repeat.)
A clean buffalo spoke to me, spoke to me;
A clean buffalo spoke to me;
(Repeat twice.)

The southern buffalo spoke to you;
(Repeat six times.)
The southern buffalo spoke to you, spoke to you.

They have left me standing there;
Wherever you may go;
(Repeat twice.)

What is it?
(Repeat seven times.)
This buffalo who stands upon this earth;
What is it?
(Repeat five times.)

They have left me standing there;
(Repeat six times.)

Why, he, that buffalo, is my friend, my friend;
(Repeat.)
Here upon this earth; my friend; my friend; my friend;
Why, he is my friend;
Why, he is my friend, my friend.

They had now danced.

"It is now nearly noon. We are to make them dance twice before it is noon. Indeed you must always do this. You will not make them dance three times in one half the day. It is now going to be noon. Then in the afternoon we are going to make them dance twice again. And indeed you should always try hard to remember this. You should always have them start early. If you should start late then you would put one of these reminders [2] by itself. If you do it twice, then there are two reminders. That is the reason why you should be anxious not to make them dance three times in one half the day. It would not make any difference should you dance earlier than the forenoon. It is possible that you could then sit there. You could talk to each other. If you are slow these songs will get ahead of you. Nevertheless there are not very many of them. Yet they will suddenly get ahead of us. You must keep that carefully in mind."

Then he said to the ceremonial attendants: "Now then, ceremonial attendants, take down the kettle that hangs on the southeast side. You may serve its contents. You may serve the dancers. Indeed you may only serve the dancers. In fact, you may indeed serve to those who are seated inside here." They then began to serve the food. "You may indeed serve it slowly," he said to them. "Very well," they said to him. Then, it is said, he remained seated. When they had served everyone he was told, "We have now served every one." "Very well," he replied.

He then was to speak: "So be it, we have, so be it, clearly, so be it, told, so be it, this, so be it, Spirit of Fire, how we shall hand, so be it, our cooked food, so be it. We, so be it, shall only, so be it, depend upon, so be it, him that way, so be it. Life, so be it, is what we shall first ask, so be it, of the manitou, so be it. The one who owns this, so be it, head, is the one to whom we hand, so be it, this, so be it, food, so be it. And, so be it, we first hand him, so be it, tobacco, so be it. Our grandfather, so be it, you shall thereby remember in your heart, so be it, what has been told you, so be it, by your fellow manitou, so be it, when he seated you, so be it. That, so be it, is what we say to him, so be it. The entire village, so be it, of our chief, so be it, asks, so be it, this life, so be it, from him, so be it. That, so be it, is the extent, so be it, of our asking him, so be it. Again, so be it, whosoever shall think evilly of our chief from without, so be it, shall cease thinking so prematurely. Again, so be it, they have placed last for us one slice, so be it. That is, so be it, with which we desire them to bless us, so be it, for the sake of our cooked

[2] I. e., a dance.

food, so be it. May we not stand around with shamed faces, so be it, if he plans any war for this, so be it, his earth. That is what we desire of him, so be it. That is what we implore him, so be it. This, so be it, our grandfather, so be it, the Spirit of Fire, so be it, we have, so be it, all told, so be it. Long ago, so be it, he probably has told, so be it, all which we ask of the manitous, so be it. For this reason, so be it, you will be able to sit down to this, so be it, which we have handed them, so be it. Men, eat, and you women, eat," is what he said to them.

"Very well," they said to him.

"Indeed you must remember this that way. It is now noon, and the food that is cooked first is now to be eaten. It must not be eaten before; it must be exactly at noon. We have now given our gens festival in plenty of time. Still, sometime indeed we shall have to be hastened. Far ahead in the future they will start in the afternoons. That truly is what they will do later. And when they have finished eating we shall not say anything to them. They must merely eat the food. Why, they will eat where they are seated. This is the reason why we shall not say anything to them. If, however, they invite each other we could call them away after eating. Again, if we are giving a private gens festival we could also call them away. You also would feed them about this time. That is what you will do if you happen to live on. This is one thing which you must not forget.

"We shall indeed now have to sit here a long time. If we had not done as we have done we should have begun to sing early. As it is now, we shall not begin to sing for some time. After a suitable time has passed we may then begin to sing. We shall sing the dancing songs twice again this afternoon. That is, we sing the dancing songs twice in each half day. After we have made them dance this time they will then eat abundantly. Every one of the people will eat. And after they have eaten we shall make every one dance. We shall do that for a short time," he said to those with whom he sat.

Then he said, "It is the custom that they eat everything up. We must not expect them to leave anything. These ceremonial attendants will work hard. They must go about serving the food to them in small amounts. It is necessary that they must eat it up before we have the dance. You should remember this that way. In your gens festivals you should offer just enough so that they may eat it up in a little while. You should not offer much in your gens festival. It indeed should be just the right quantity,

that is, enough so that those who are to eat it may eat it in a little while. If you were to offer much in your gens festival you would treat them rather meanly. As long as I live it shall be a small quantity. I shall never make the people too full. It is not right to eat too much. No one feels well when he eats too much. It is correct to eat the right amount. There is nothing wrong with that. Indeed, one feels well. That is the way it is. Those whom we worship like it that way. That is why I say that. That is what I know about these manitous. Indeed, when they give a gens festival they offer just a little. Much food is not cooked. Indeed that is what the people who will live in the future must do. They, the manitous, will not think anything of it, if they are unable to consume it. Very likely they will say, 'go and pour it out.' Now if they do that, they will make their lives weak. They will swell something which is left over. The left-over food will ruin them. Yet I do not know in what way they will be ruined. It may be that their lives will be weak, that is the lives of all the Foxes. It may be that only the members of this gens will be affected if they leave anything. Indeed they will always leave food uneaten as soon as there are many who do not think anything of this. Then indeed you will be frightened. Indeed in a little while afterwards they surely will have diseases should they leave food uneaten that way several times. So you must try hard to follow this rule. You must say that they must eat it all up for your sake," he said to them.

It is said that then those who were eating had now finished eating. Then they said among themselves, "It is likely that they now have finished eating."

Then he said to them, "This one thing you must do. You must never go outside during our gens festival. As it is now, not one of us has yet gone outside. Should every one of you do the same we shall do well. And this, if sone one go out before the gens festival is ended, it does not seem as if he will live long. You must remember that to be so," he said to them. "I have now talked to you. I have told you a little. If I were to take time to talk to you I should tell you a great deal," he said to them. "I do not speak to you men only. I speak to our women as well, and also these our children who can understand. As long as I have been talking that is what I have to tell you. When you are holding your gens festival slowly like this, this is the way you should talk to each other. As it is now, we are holding our gens festival slowly," he said to them. "We shall now again begin to sing," he said to them. "It is now afternoon," he said to them.

"Very well," they said to him. "You must be willing to remember the songs," he said to them.

This buffalo gave me my arrows;
This buffalo gave me my arrows;
This buffalo gave me those only;
This buffalo gave me my arrows;
This buffalo gave me my arrows only.

This earth;
(Repeat five times.)

This buffalo's friend;
(Repeat.)

This earth;
(Repeat three times.)

The buffalo's teeth;
(Repeat seven times.)

The buffalo's arrows a little while ago;
The buffalo's teeth;
(Repeat three times.)

It is well that I have told you;
(Repeat eight times.)

All the villages of the foe;
It is well that I have told you; [3]
(Repeat six times.)

Then they were to dance. These songs are those which were used:

The deceptive (buffaloes); [3]
(Repeat seventeen times.)

The rains which come from the south;
(Repeat five times.)

The buffaloes who were going to deceive me;
The rains which come from the south; [3]
(Repeat four times.)

When I give a dance;
(Repeat.)
Yō I;
When I give a dance;
(Repeat four times.)

If I always tell him the truth plainly;
If I always tell him the truth plainly, yō;
If I always tell him the truth plainly;
If I always tell him the truth plainly;
If I always tell him the truth plainly, yō;
If I always tell him the truth plainly;
If I always tell him the truth plainly, yō;
If I always tell him the truth plainly;
If I always tell him the truth plainly, yō;
If I always tell him the truth plainly.

[3] The translation is based on the informant's paraphrase.

"We are now to eat," he said to them as soon as they stopped dancing. The ceremonial attendants pulled off the kettles. "You must serve the food everywhere. You must serve every one of them. Then, if there is any food left you may go outside and give invitations. You may then invite any one. If they leave anything uneaten then you must walk around and invite the people who are camped about. That is what you are to do, ceremonial attendants," the ceremonial attendants were told. They then began to serve those who were seated inside. After those who were seated inside had been served, the man began to talk. This is what he said in his speech: "Now we have told this, so be it, Spirit of Fire, so be it, how we have handed in order our tobacco. Those whom we worship are not hereabouts. One, so be it, whom we worship, is, so be it, yonder, so be it, toward the east, so be it. And, so be it, there is another who is, so be it, yonder toward the south. And, so be it, a third one is in the west, so be it. Then, so be it, also, so be it, there is one who is in the north, so be it. Then again, so be it, there is one, so be it, to whom this head belongs, so be it. Again, those who have placed their tails here, so be it. These, too, are those whom we worship, so be it. We not only worship them. We ask life from them that this one gens reach its full length of time. Again, so be it, we ask that evil disease, so be it, may never enter our chief's village, if disease stand about. That we be not stricken with disease, so be it, is what, so be it, we ask, so be it, of them, so be it. Then again, if any one from without, so be it, feels evilly toward (our chief), we ask that that one shall cease, so be it, to think so in his heart. Then again, so be it, since (those who we worship) are manitous, so be it, they change the appearance of their earth, so be it, and we wish to live to see its changes. That, so be it, is what we ask them, so be it. We ask that we live along with the rest, and that we may continue to associate with those with whom we associate. Again, so be it, we ask that they bless us in mercy, so be it. That also, so be it, is what we ask of them, so be it. Again, if, so be it, the manitou places war upon his earth, if we chance to be there, so be it, may we thereby be mentioned with pride, so be it. That, so be it, is what, so be it, we chiefly ask of him. Then again, so be it, if he has placed last that which he, the manitou, calls one slice, we indeed ask from him that which is the richest, so be it. They, the manitous, must, so be it, thus, so be it, replace our kettle in a quiet way. They, so be it, themselves think, so be it, highly of tobacco, so be it. They probably, so be it, will be reminded of this by this tobacco which we have handed them, so be it. Those whom we worship will not disbelieve us, so be it. This Spirit of Fire, so be it, has, so be it, no doubt told this, so be it, this long ago, so be it. And he was told by his fellow manitous, so be it, when he was placed here, so be it, 'you will chew up their enemies

for them there.' That is the reason, so be it, we ask that of him, so be it. So he must chew up our enemies accordingly. That, so be it, is what we say to him. Collectively we ask the same thing, so be it, of our grandfathers. Then again, so be it, you must carefully eat, so be it, that which we have handed them, so be it. They, so be it, will also, so be it, bless you with life, so be it. They will not, so be it, bless, so be it, us alone, so be it, with that, so be it. They, so be it, will bless, so be it, every one of us alike, so be it. They must think the same, so be it, of our lives, so be it. That, so be it, is how we beseech them, so be it. Indeed they must think that of us. Also, so be it, they must think the same of our cooked food. For this reason you will now eat. Eat, women, and also you men," he said to them.

"Very well," they said to the man that had been talking.

When they were finished eating, he said, "Why should we not let others eat in turn?" It is said that there still remained much food. Then some went outside. Again, others came in, sat down and ate. Then he said to them, "Now, men." As soon as they had barely eaten some started to go out. Those who did so were scolded. "We are not eating in a common way," he said to them. "You are merely to sit here," he said to those who were acting wickedly. Then he said to his friends, "We are now to begin singing." "Very well," they said. This is how they sang:

I have my paths around everywhere;
(Repeat four times.)
I have my paths around everywhere, have I;
I have my paths around everywhere;
I have my paths around everywhere, have I;
I have my paths around everywhere;
(Repeat.)

My paths are rough;
(Repeat seven times.)
I have made my path through to across the great sea;
My paths are rough;
(Repeat five times.)

I have painted you;
(Repeat three times.)
With my earth I have painted you;
I have painted you;
(Repeat three times.)

That is I;
Why, that is I;
(Repeat.)
That is I;
Why, that is I;
(Repeat.)
That is I;
Why, that is I;
(Repeat.)
That is I;
Why, that is I;
(Repeat four times.)

"Now you are to dance for the last time," he said to those who were to dance. "This woman of ours will now lead," the man was told.

(Syllables which have the appearance of distorted words.)

How I appear;
(Repeat.)
How I appear, how;
How I appear;
(Repeat twice.)
How I appear, how;
How I appear;
(Repeat.)
How I appear, how;
How I appear;
How I appear, how.

How I sing separately;
(Repeat three times.)
Yō, this earth, I;
I go about—(?);
How I sing separately.
(Repeat.)

It is from the power of the manitous;[4]
(Repeat five times.)

(Syllables which seem distorted words.)

I go out speaking;
(Repeat four times.)
I go out speaking, I.

"That is all," he said after the people had danced out. Then it is said that they wrapped up that head. They wrapped a covering over it. After it was covered the man said, "Now you men and you women, you have done well in eating all that we have handed to the manitous." It is said that was what the man said. "You may now leave," he said to them. "Very well," they said to him. They departed for their homes.

As for himself, he lay down. After he had lain there for a while his sister said, "This is what I have cooked for you, roasted pumpkins." That man's heart was glad. When he thus tasted them, my! they tasted well. Indeed he liked them very much. He did not have enough. "Why have you not cooked more of these?" he said to his sisters. They fed him. Indeed, he then had all he wanted. "Oh my! it is strange how I like to eat these for you," he said to them. "Now you may come over here for a while. You may go outside," he said to his parents. He spoke to one of his sisters. This is what he said, "Now it is my heart's desire that you might marry a young man who is under the earth. It is my wish that I may have a manitou for my brother-in-law. Indeed you will live well. That young man is loved by every one. If you say,

[4] The translation is based on the informant's paraphrase.

'very well,' to me, I shall indeed take you down there. Again, if you do not consent, it shall not be. And this one may stay right here. The one whom she shall have for her husband will only be a great hunter. That is the one with whom she will live. Indeed I shall have full control as to who are going to be my brothers-in-law. That is what brothers do. They let their sisters marry whomever the brothers want. That is the reason I am merely telling you this. I shall not insist upon it," he said to his sisters. "Oh, I shall do what you have just said; I shall not disobey you," the woman said to her brother. "I also," said the one who was told to marry a manitou. "That is the way to speak to gladden my heart," he said to them. "Very well, then, we shall now depart," he said to them. "All right," they said. They went out. They went over yonder. In a little while they had come to the spot. "Why, you shall live forever. That is the reason I desired this one to stay with you who now stays here." It is said that they entered the dwelling. Lo, a man sat there. "Hello!" they were told. "Well, there is plenty of room," they were told. The woman went and sat down where he was sitting. They sat beside each other. Both alike admired each other. "Now my friend, this is my sister. I have brought her to be your wife," he was told. "Very well," he said to him. "We are now brothers-in-law," he was told. "Yes. Oh, I shall stay with her," he said.

It is said that the man now went out and departed for their dwelling. "Where have you and your sister been?" he was asked. "Oh! I have taken her yonder. She has a husband," he said. "She has a manitou for a husband; he is under the earth," they were told. The old woman wept.

Then the sister who remained there married one who was a great hunter. Indeed, surely the man's brother-in law was always hunting.

The man's parents always loved him. Suddenly he became sick. He was very ill. Suddenly he became much worse. Then, it is said, his brother-in-law who was a manitou came to him; and his sister also. "You have been taken ill?" they said to him. "Yes; possibly I am now going to die," he said to them. They laughed at him. "No," they said. "The reason why we have come is because we heard about it. We heard that you were going to succumb. That is the reason we have come," they said. "We have brought you this medicine to be your own medicine. You will own it. You know where it grows. Again, you will know for what it is used. That is what we bring you. What you have said shall not be. You will be well immediately," he was told. True enough he was indeed made well. Surely after drinking it that man started to arise. "How we came to hear about you is that this earring came and told us about you. Then indeed we came at full speed. This one, your sister, did not

even bring what she had put down to bring. That is what happened to us. We nearly wept. Indeed they said of you, 'he is about to succumb.' I felt in my heart the same as your sister felt in her heart. We were handling medicine. We were tying it up in bundles. Very likely it is lying just as we left it where we live. Indeed we did not close our dwelling very well." They stayed there quite a while. Then the married couple departed.

He then had that medicine as his own. It is said that when any one was very sick they would beseech him. Indeed he never would refuse. He would always say, "Very well." Again, he always held gens festivals. He always would sing the dancing songs twice before noon. And in the afternoon he also sang them twice.

It is said after he had become an old man his friends came to a sense of realization. Indeed they now at last began to know the songs and the ceremonies. It is said that he now was proud. Indeed after they knew them so well, he said, "Now this is the extent of time the manitou wishes me to live, indeed to old age. That is the extent of time he wished me to live when he blessed me. Again, this is how far he wishes this sacred pack to last. When the earth is old is the time when this will go and lie about (without care). Indeed, the one who thinks steadfastly of it will be the one who will be carried onward with it. He will take care of himself if he worships this sacred pack of ours steadfastly. Indeed every one of us own this our sacred pack. There is no one indeed that does not own it. Indeed every one of you should continue to talk to each other this way, from one generation to another. Do not think in your hearts to withhold what you ought to tell each other. Indeed you must tell it to any one, even a child who belongs to your gens. And you must do this. I take care of the sacred pack. Whenever you give a dance you must feed me. And after I am dead you must always say, 'it has been said "Whenever the one who has taken care of the sacred pack dies you may also feed him."' Indeed you may feed each other that way from one generation to another. You must mention old age to each other, which is yonder, far off. Also, you must ask life of us. That is what you must do. Yet the ceremonial attendants will be those to eat first that which you feed us. That is all I have to tell you. The manitou has wished me to sympathize with you in my heart in return for your offerings. Very likely my face will be visible also where you are seated." It is said that is what he told them. "Indeed that is one thing you must always do. You must offer food to those who have carried this onward until the earth is old. You must also feed those who seem to carry over these songs. You must not forget the offering to the dead. That is one thing."

Then it is said that he began to tell them about other things. His parents lived on till they were feeble with old age. And after

they both died he lived alone. It seems as though his life was lonely. He said to the members of his gens, "Now as I am living alone it seems as though I were living a lonely life. I now wish in my heart that you will always take care of our house, and that it may have grass growing around it. That is all. I am lonesome for our sacred pack, and that makes my heart lonely. I feel lonely when I think about myself. That indeed is what I have to tell you," he said to them. Then it is said that a young married couple came to live with him. The woman worked very cleverly. He then instructed that woman with respect to his medicine. Indeed, she was only a girl. As for himself, he now was an old man. It seemed as though he considered that girl who had a husband as his daughter. Soon he lay down just as he did when he went to sleep. Indeed he had lived to be a very old man. It is said that they took care of that sacred pack, that is, the young married pair. That man acted as though he was a great man. The end.

SUMMARY OF RITUALISTIC ORIGIN MYTH OF THE BUFFALO-HEAD DANCE, BY A. KIYANA

Second Version

The myth follows the approved lines of Fox ritualistic origin myths. A boy fasts and is blessed by a buffalo who eventually takes him in turn to the four manitous located at the four cardinal points, and to the manitou above. He sees a gens festival which he is to duplicate. He returns home and fasts more. He goes east in his dream, guided by the buffalo, and hears certain songs appropriate for crossing the sea, etc. Returning home he is blessed by a rock spirit (A'senāpäneniwa: see Bull. 85, Bur. Amer. Ethn., p. 123), especially to be a doctor. He returns home and narrates his experiences. He keeps clean, does not court women, and does not eat buffaloes nor elks, and doctors the people. Told by the buffalo, he plans to give a gens festival. In a dream he receives a sacred pack. He then gives a gens festival which is carried out in the customary style (including songs, speeches, etc.).

I append the songs (in English version; I follow Horace Poweshiek for the most part) in the second account of Kiyana:[1]

1

Across the great sea I have been speaking, I;
I have been speaking;
I have been speaking, I;
I have been speaking;
I have been speaking, I;
I have been speaking;
I have been speaking, I;
Across the great sea I have been speaking, I;
I have been speaking;
I have been speaking, I;
I have been speaking;
I have been speaking, I;

[1] The songs are given in the order they occur in the text, save where otherwise specified. Almost all the songs are repeated in the account of the gens festival. It may be noted that the dancing songs and other songs are kept apart consistently in this repetition (see below). The songs 10–14 and 19–24 on pp. 88–89 and 90–91, inclusive, are dancing songs. These are arranged in the original so as to give four sets of dancing songs in the gens festival, which is in accordance with the Fox scheme of things. Naturally some are repeated. The songs 2–9 and 15–18 on pp. 87–88 and 90, inclusive, are the nondancing songs of the gens festival. Repetition, of course, is necessary, each set occurring twice. A similar principle governs the use of the dancing songs; yet it is not absolutely the same: the last song in the nature of things would not be repeated and would only occur at the close; and the song "I plan for you, etc." (p. 89) occurs twice in the last set of dancing songs.

I have been speaking;
I have been speaking, I.[2]

2

Have mercy upon my children;
(Repeat five times.)
How my children stand;
Yō; in the middle of the fire; my children;
Have mercy upon my children;[3]
(Repeat four times.)

3

From whence we came; from whence we came;
(Repeat three times.)
From whence we came;
I have spoken to the yellow claw;
From whence we came; from whence we came;[4]
(Repeat three times.)

4

Here I come, my body, mine; here I come, my body, mine;
(Repeat.)
Some of it, your body, mine;
Here I come, my body, mine; here I come, my body, mine;
(Repeat.)
Here I come, my body, mine.[5]

5

What is it that I am good for, am I?
(Repeat three times.)
Some of you, what are you good for, am I?
What is it that I am good for, am I?[6]
(Repeat four times.)

---

[2] This song occurs in the body of the text, not in the portion dealing with the gens festival. In spite of the strongly divergent rendition one line at least of the original of this song exists in the original of the song "My paths are rough," etc. (p. 81), namely, A do wi ke tti ka mi we ne da lwi ka na we (in the current syllabary; similarly elsewhere). The difference in translation is due to the fact that per se this line may be ā'cowi ke'tcigamīwe ne'cāpwikanawē or ā'cowi ke'tcigamīwe ne'cāpwi'kanawe. In so far as in the song "My paths are rough," etc., ka na we occurs several times with the value -'kanawe, I incline to the opinion that the rendition of Tom Brown is correct; and I wonder if Kiyana may not have mixed the original of the present song (which then would be the same as that of the song "My paths are rough," etc.) with that of the song "I go about talking," etc., given below, p. 90 (cf. also p. 81). Certainly the syllabic texts of both the present song and that of "I go about talking," etc., have much in common, e. g., the line A do wi ke tti ka mi we ne ki wi ka na we ni i na, and the line ne ka ki wi ka na wi, which occurs repeatedly. For a discussion of a similar point of phonetic restoration see page 90.

[3] This song is sung before the drum is beaten; it is the opening song in the gens festival. In spite of the differences in the translation this song is a variant, at least as far as the words are concerned, of the song (p. 19) "Wretched is my child," etc. For A ta ma ki da ki is a rhetorical variant of ke te ma ki; it has become sacrosanct and has the meaning of "mercifully" rather than "wretched." The song also occurs in the body of the story. Challenged by H. Lincoln once.

[4] This song also occurs in the body of the story and is repeated later on in the gens festival. Despite the wide difference in translation the Indian original (wa wo tti lya A ki, etc.) clearly is a variant of the song "There is where I wait for him," etc., p. 23 (Wa wo tti lya A ki, etc., p. 22); and also the song "Where I waited for him," etc., p. 72 (original wa wo tti lya A ki, etc., with an initial variation). As is well known, words are distorted, grammar is defied in Fox songs; and padding with mere syllables occurs abundantly. Hence it is that many variations in the translations occur. Both Tom Brown and Harry Lincoln connect lya in lya A ki with Apwi- or -pwi- (both mean "wait for"), or rather imply this by their translations, while Horace Poweshick obviously implies connection with pyā-, pyä- "come." The grammatical termination offers no serious difficulty in either case. This song was challenged twice by Harry Lincoln but the variants in other versions support it.

[5] Repeated later on in the gens festival. Challenged by Harry Lincoln in the second occurrence.

[6] In spite of the wide difference in translation and some variations, the wording of this song clearly belongs with that of the original of the song on p. 75, "For what am I thankful?" For we ko ne i ni te la te si ya ni runs as refrain through both. Personally, I prefer the rendition on p. 75; but every one who has had much to do with Algonquian songs will know that frequently the choice in their renditions is entirely subjective. The song is repeated later on.

6

I speak well to you, I tell you, when I myself speak to you;
(Repeat twice.)
Yō, quietly in a dream, when I speak to you myself;
I speak well to you, I tell you, when I myself speak to you;[7]
(Repeat four times.)

7

I give you your weapon;
(Repeat four times.)
One who has a horn, the weapon;
His power, the weapon;
I surely give you your weapon;
I give you your weapon;[8]
(Repeat four times.)

8

Finally it will come true; finally it will come true;
(Repeat.)
Finally it will come true; yō, myself;
Finally it will come true; finally it will come true;
Finally it will come true, myself; finally it will come true;
Finally it will come true; finally it will come true;
Yō, this earth—I speak of it wherever I go;
Yō, myself, finally it will come true;
Finally it will come true; finally it will come true;[9]
(Repeat twice.)

9

To wherever I go; to wherever I go;
To wherever I go; to wherever I go;
This earth; wherever I go;
It blows about;
Wherever I go.[10]

10

I make you look ugly; I make you look ugly;[11]
(Repeat eight times.)

---

[7] The song, which is repeated later, is challenged by Harry Lincoln the first time, but not the second.

[8] The song is repeated later. In spite of the strongly divergent translation, it is obvious that the wording of this song and that at p. 31 (under 45) "I give you," etc., is generically related. Note the refrain of the Indian original of each, respectively: Ke mi ne ne e i yo la ni ki ni na, ke mi ne ne i yo la ni na; and note also Ne ko ti wi na ta i yo la ni ki ni na in the first and ne ko ti wi na ta i yo la ni ki na in the second. The line O la li yo ne mi i yo la ni ki ni na corresponds to O la li yo ne mi i yo la ni ki na (p. 32) It may be noted that i yo la ni occurs in some other songs as mere padding, which supports the rendition of Harry Lincoln. The phrasing wi na ta could occur at the end of a compound and mean "one who has a horn" if it stands for -wīnāta (-ta participial termination for third person singular animate, intransitive; -wīnā- "horn" which before the said termination would appear as -wīnā-). On the other hand, wi na might be taken as wina "to be sure," in which case ta would be mere padding. This song was challenged by Harry Lincoln, surely wrongly.

[9] Repeated later.

[10] This song is repeated later. In spite of the divergent rendition it is clear that the wording of the original song, "Wherever you may go," etc. (p. 75), generically belongs with that of this song. The difference of "I" and "you" is caused by the fact that -ya ni ni may be taken as -yānini or -yanini; both would be written alike in the current syllabary.

[11] The song is repeated later. It is barely possible that the song "How I appear," etc. (p. 82), is a "second half" to the present song, to judge from the wording of the originals.

11

He is my friend, my friend, my friend, my friend, mine;
He is my friend, my friend, my friend;
He is my friend, my friend, mine;
He is my friend, my friend, my friend, mine;
In the past, at the middle of winter my friend entered my dwelling; my friend;
He is my friend, my friend; he is my friend, my friend;
He is my friend, my friend, my friend, my friend, mine.[12]

12

I plan for you, I plan for you, I plan for you, I plan for you;
(Repeat.)
I plan for you, your nephew, the brave one, I plan for you;
I plan for you, I plan for you, I, I plan for you;
I plan for you, I plan for you, I plan for you, I plan for you, I; [13]
(Repeat.)

13

I come walking with my mouth filled;
(Repeat twice.)
I come walking with my mouth filled, I;
I come walking with my mouth filled;
I come walking with my mouth filled, I;
I come walking with my mouth filled;
I come walking with my mouth filled, I;
I come walking with my mouth filled;
I come walking with my mouth filled, I;
With words I come walking with my mouth filled, I;
(Repeat.)
I come walking with my mouth filled;
I come walking with my mouth filled, I;
I come walking with my mouth filled;
I come walking with my mouth filled, I;
I come walking with my mouth filled;
I come walking with my mouth filled, I;
I come walking with my mouth filled;
I come walking with my mouth filled, I.[14]

14

What was that with which I painted you?
(Repeat six times.)
This your body; I paint you;
It sets quietly; with which I painted you;
What was that with which I painted you? [15]
(Repeat four times.)

---

[12] This song occurs once in the body of the story and twice in the part dealing with the gens festival. The first rendition is rather different in some respects from the other renditions (which agree). The difficulty is that owing to distortion of Fox words in songs the words for "my friend" and "leader" [more strictly, "ahead"], which are normally ni'kānᴀ and nigāni respectively, since 'k and g are not distinguished in the current syllabary, approximate each other.

[13] The song occurs twice more. In spite of the difference in rendition it is possible that there is a connection in the wordings of this song and the song, "It is from the power of the manitou," p. 82; but it is also possible that the resemblance of the last song may be entirely fortuitous. The grammar and words of the present song are normal, while those of the other song are not.

[14] The song is repeated later.

[15] The song is repeated later. I have ventured to alter Horace Poweshiek's rendition. I connect we we di of the syllabic text with wā'cī- "paint." Horace Poweshiek evidently takes we we di as standing for wāwī'ci- "has a skull, head" which has "change" (cf. uwī'ci "his skull, head"). It is possible the song (or wording of it) "I have painted you," etc., at p. 81 is connected with the present song.

15

Here indeed the little buffaloes do not know how to step around;
They deceive you; they deceive you;
They deceive you; they deceive you; they deceive you; they deceive you;
(Repeat.)

16

They deceive you.[16]
I know about your, I know about your,
(Repeat.)
Your nephew.
That which I know, warfare, that which I know;
That is what I know, that is what I know, that is what I know;[17]
(Repeat.)

17

I go about talking, I go about talking, I;
(Repeat three times.)
Across the great sea, I go about talking, I;
I go about talking, I go about talking, I;[18]
(Repeat twice.)

18

The buffalo says, "I have come;"
The buffalo says, "I have come, I; "
The buffalo says, "I have come;"
The buffalo says, "I have come, I;"
The buffalo says, "I have come;"
The buffalo, the red pipestone one, has come;
The buffalo says, "I have come, I;"[19]
(Repeat three times.)

19

He hides it from them, the buffaloes, he hides from them;
The buffaloes, he hides it from them; the buffaloes, he hides from them;
(Repeat twice.)
The buffaloes, he hides it from them, the buffaloes.[20]

20

If I always relate about them plainly;
(Repeat three times.)
The buffaloes;
If I always relate about them plainly;[21]
(Repeat six times.)

---

[16] The song also occurs again. I have followed Horace Poweshiek in the metrical structure of this song. Yet there is not the slightest doubt that this song and the song "Here indeed the little buffaloes do not know how to step around," etc. (p. 73), are the same song, as is shown by an examination of the syllabic texts of both.

[17] The song is repeated later.

[18] The song is repeated later. In spite of the strongly divergent translation, it is quite certain that the Indian original of the song "I have my paths around everywhere," etc. (p. 81), is the same as the original of the present song. The syllabic texts of both have the refrains ne ka ki wi ka na wi, ne ka ki wi ka na we. No doubt the first really stands for nekākiwikanawi "I go about talking." For although final i lengthens often rhetorically to ē, final e rhetorically can not become an i vowel. But per se ne ka ki wi ka na we might be either nekākiwikanawē or nekākiwi'kanawe. The version of Tom Brown implies the latter; it also implies that ne ka ki wi ka na wi is but a variant of this, wrongly in my opinion.

[19] The song is repeated later.

[20] The song is repeated later.

[21] In spite of the decided differences in translations a comparison of the syllabic Indian texts of both this song and the song "If I always tell him the truth plainly," etc. (p. 79) shows with absolute certainty that the same song is intended. One novel line ("The buffaloes") occurs in the present case. On the whole, the translation of Horace Poweshiek is to be preferred to that of Tom Brown. The song is repeated later.

21

He instructs me, he instructs me, he instructs me, he instructs me,
(Repeat.)
He instructs me, he instructs me;
Yō, your nephew,
He instructs me;
Yē, warfare,
He instructs me, he instructs me, he instructs me,
He instructs me, he instructs me, he instructs, he instructs me;[22]
(Repeat.)

22

I give you a feast, I give you a feast, I give you a feast,
(Repeat three times.)
I give you a feast; yō, warfare; I give you a feast,
I give you a feast, I give you a feast, I give you a feast,
(Repeat three times.)
I give you a feast, I give you a feast.[23]

23

She, the buffalo-woman, who stands here,
For a change she stands here;
She, the buffalo-woman, who stands here,
For a change she stands here;
She, the buffalo-woman, who stands here,
For a change she stands here;
She, the buffalo-woman, who stands here,
For a change she stands here.[24]

24

I dance out, ha, ha; I dance out, ha, ha; [25]
(Repeat eight times.)

---

[22] The song is repeated later. The word ke di wa ne sa which is here translated by Horace Poweshiek by "your nephew" is doubtless a sacrosanct word whose true meaning is now unknown; the same word is rendered "a fierce one" by Harry Lincoln on p. 23.

[23] The song is repeated later. It is possible that the song is connected with the song "He feeds me," etc., pp. 23, 25; especially if it is a "second half."

[24] The song is repeated later.

[25] This translation is based entirely on that of Horace Poweshiek. Obviously he takes ne no wi ka wi A A as standing for nenowegA "I dance out." Yet there can be no doubt that the song is a variant of the song "I make them move along" on p. 32, the syllabic text of which is ne le mi ka wi A A, etc., in which le mi is taken correctly as pemi- "along," and ka wi as -gawi- "motion." Owing to the known corruption of, or rather disregard for, grammar, as well as the known distortion of words in Fox songs, and padding by mere syllables, it is impossible to be certain of which version of ka wi is nearer the truth, though the second probably is. It may be noted that the song seems to be a compromise between Ne le mi ka wi·A A, etc. "I make them move along," etc. (see p. 32), and Ne no wi ka na wi "I go out speaking" (see p. 82). At the same time there can be no doubt that the wording of the syllabic text of the song on p. 114 of the Fortieth Annual Report of the Bureau of American Ethnology (ne no wi ka wi A wa ki) is close to that of the present song, only the objects grammatically are plural.

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[1] No linguistic references given.

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